MORE REASONS FOR THE CHRISTIAN RELIGION, AND No Reason Against it.

Or a Second Appendix to the *Reasons of the Christian Religion*, being

I. An Answer to a Letter from an unknown Person, Charging the Holy Scriptures with Contradictions.

II. Some ANIMADVERSIONS On a Tractate *De Veritate*, Written by the Noble and Learned Lord *Edward Herbert*, Baron of *Chirbury*, &c. and Printed at *Paris* 1624. And at *London* 1633. Resolving Twelve Questions about Christianity.

By *Richard Baxter*.

LONDON,
Printed for *Nevil Simmons* at the Princes Arms in St *Pauls* Church-Yard, 1672.

MVSEVM
BRITAN
NICVM

TO THE

Right Worſhipfull

Sir Henry Herbert, *Kt.* &c.

SIR,

THe reaſons are many which induce me to preſume to direct theſe Papers firſt to you, and to tell the world how much I honour you: firſt my perſonal ancient obligations to you: ſecondly, Principally, your approved wiſdom and moderation, and taking part with the waies of Charity and Peace, in your moſt publick capacity in theſe trying times: thirdly, your Relation to the Noble Author on whoſe writing I here Animadvert; which as it is your honour to be the Brother

of so learned and ingenious a Lord, and the Brother of so excellently holy as well as learned and ingenious a person, as Mr. George Herbert, *Orator to the University of* Cambridge, *and a faithful Pastor in the English Church; so it obligeth me the more to give you an account of this Animadversion. It is long since I sought after the Book, as provoked by the Title and the honour of the Authors name, and received it from you as your gift. The premised Letter from an unknown person of the same name, occasioned me to review it: The sad case of many of my acquaintance, and the increase of Infidelity of late, especially among debauched sensual Gallants, and the danger of* England *hereby, and the Temptations against which the best of Christians have need of help, were the Reasons of my presumption, it being my* Calling *to propagate and vindicate the Christian*

stian Faith: I am so far from writing against his whole Book, that I take most of his Rules and Notions de Veritate, *to be of singular use. And had so great a wit had but the* Internal Conditions *due to such an* Intellectual *apprehension, as his and your holy and excellent Brother had; no doubt but our supernatural Revelations and Verities, would have appeared evident to him, and possest his soul with so sweet a gust, and fervent ascendent holy* LOVE, *as breatheth in Mr.* G. Herbert's *Poems, and as would have made them as clear to him in their kind, as some of his* Notitiæ Communes. *The truth is, as he was too* low *to us, who number not our Divine* Revelations *with the* Verefimilia, *but with the* Certain Verities; *so he was too* high *for the* Atheistical Sensualists *of this age: And I would they would learn of him, that the* Being and Perfections of God,

the duty of worshipping him, and of holy Conformity and Obedience to him, and particularly all the ten Commandments, the neceſſity of true Repentance, and the Rewards and Puniſhments of the Life to Come, with the Souls Immortality, *are all* Notitiæ Communes, *and ſuch* Natural Certainties, *as that the denyal of them doth unman them. To* know this *and to* live accordingly, *would make a great alteration in our times: And* Chriſtianity *could not be diſreliſhed by ſuch, that ſo* know *and* do. *I may well ſuppoſe that your approbation of the Cauſe I plead for, will make it needleſs to me to Apologize for my boldneſs in medling with ſuch an Author, while I do it with all tenderneſs of his deſerved honour: I remain Your obliged Servant,*

Richard Baxter.

Jan. 17. 167½.

SIR,

SIR,

I Was right glad, when I first heard that you had written, and put to Print, a Book of the Reasons of the Christian Religion; and I did immediately buy the Book, hoping that in the Reading and Perusing of it, I might have received satisfaction as to any doubt or scruple, and an answer satisfactory to all Objections, that in Reason may be raised against the Grounds of the said Christian Religion; because I did think you to be as able to say and write as much as any man in that thing, having as I thought studied it as much as any that I had heard of; but in the reading and perusing it, I contrary to my expectation found it to be short of giving me satisfaction.

For the greatest occasion of any doubt or scruple in any thing tending or relating to the Christian Religion that I at any time had or have, were from that variousness and contrariety

if not contradictions, which are, or at least seem to be, in the writings of the Apostles and Evangelists and other Books received for Scripture.

But you in answer to that Objection, *page* 412. say, Nothing but ignorance maketh men think so; understand once the true meaning, and allow for the errors of Printers, Transcribers, and Translators; and there will no such thing be found.

But you neither tell me which are those errors, nor yet how I may know them.

1. Therefore I humbly pray you (in writing) to tell me, whether that which is written in the first Chapter of *Matthews* Gospel, *verse* 8, 9. where *Matthew* writes, that *Joram* begat *Ozias* and *Ozias* begat *Joatham*, be any error of the Transcribers, Translators or Printers, or the contrary to it, which is written in the second book of the Kings, and in the books of the Chronicles; if not, how may they be understood, for in those books it is written that *Joram* was Father to *Ahaziah*, and *Ahaziah* was Father to *Joash*, and *Joash* was Father to *Amaziah*, and *Amaziah*

maziah was Father to *Azariah*, and *Azariah* was Father to *Jotham*; by the account of which Books, there is above an hundred Years between the death of *Joram* the son of *Jehoſaphat*, and *Jotham*;

2. And Secondly, Whether that which is written by *Luke* in his Goſpel, Chapter 24. *verſ.* 9, 10. 22, 23. where *Luke* writes, that *Mary Magdalen* and other Women, told the Diſciples, that they had ſeen a Viſion of Angels, which ſaid, that Jeſus was riſen from the dead, and was alive; whether this be any error of the Tranſcribers, Tranſlators and Printers, or any of them; or the Contrary which is written by St. *John* in his Goſpel, for he writes Chap. 20. *verſ.* 2. That *Mary Magdalen* told two of the Diſciples, and ſaid to them, They (I ſuppoſe meaning the Adverſaries) have taken away the Lord out of the Sepulcher, and we know not where they have laid him.

If not how may I underſtand them to be both true Teſtimonies or Reports, for it ſeemeth by *Luke*, *ver.* 11, 12. and 23, 24. of his 24. Chapter,

that *Mary* and the other Women had told those things of their seeing the Angels, which said that Jesus was risen and alive, before that *Peter* ran or went to the Sepulcher.

3. And Thirdly, Whether that which is written by *Matthew*, in the 28*th*. Chapter of his Gospel, that the Angel said to *Mary Magdalen* and the other *Mary*, fear not ye, for I know that ye seek Jesus which was Crucified, he is not here, for he is risen, as he said, Come see the place where the Lord lay, and go quickly and tell his Disciples that he is risen from the dead, and behold he goeth before you into *Galilee*, there shall you see him, lo I have told you,

And they departed quickly from the Sepulcher with fear and great joy, and did run to bring his Disciples word, and as they went to tell his Disciples, behold Jesus met them, see *Mat*. 28. 1, 5, 6, 7, 8, 9. *v*.

Whether I say was this which is written in St. *Matthews* Gospel, that I have here Transcribed, said to the Women, and that the Women returned from the Sepulcher to tell the Disciples,

Disciples, before that *Mary Magdalen* said to him that she supposed him to be the Gardiner, If thou hast born him hence, tell me where thou hast laid him, and I will take him away, *John* 20. 15. or whether there be any error of Transcribers, Translators or Printers in those Texts; if not, how may I understand them to be true reports.

Sir, I shall trouble you with no more but these few places which I have proposed in three Questions or Particulars, although there are several other Texts, that I do not understand how they may be reconciled, but if you shall by strength of Argument Grounded upon sound Reason, make appear that it was nothing but Ignorance hath made me to think that those Testimonies agree not, but are contrary one to the other; and that they may be so understood as that no such thing will appear in them, then I shall be ready and will with you conclude and say so too, and for the future suppose that other places of those books which are received for Scripture, as seem to be contrary to one another, may be

Recon-

Reconciled, though I do not understand how;

But on the contrary, if you do not endeavour by such sound and plain Arguments to make it appear that these Texts here Transcribed by me, may be understood so as that no contradiction is in them.

I must think that it was nothing but Ignorance that made you say that which you have said, in answer to that and some other objections,

Therefore I humbly and earnestly pray and beseech you, both in defence of your own writings as also in defence of those Books in which you say you think that no one error or contradiction in any matter can be proved, to make it appear in truth and plainness.

If you judge I have erred from the truth, I hope you will endeavour to to convert me from the error of my way, if any such be; which if you shall do, no doubt but it will be a good work, see *James* 5. *ult.*

Sir, It is your advice, that in such kind of Scruples, the doubtful should apply himself for satisfaction to some

Mini-

Minister; therefore do I write to you, and if you shall not give me a gentle and plain Answer, I shall be discouraged to make my Scruples known to any other; therefore in expectation of your plain Answer, I Remain

Your Loving Friend in the Bond of Peace.

SIR,

TWo ſorts of perſons uſe to trouble me and others, with their Objections againſt the Chriſtian Religion. Firſt, Some *Papiſts*, who profeſs to believe it, but in *deſigne* do act the part of Infidels, that they may looſe men from all *Religion*, in hope to bring them over to *theirs*, when they have taken them off all other. For he that can make another man believe that he was hitherto totally miſled is likeſt to become the Maſter of his Faith: For men are apt to think that none can ſo eaſily and certainly ſhew them the truth, as he that hath ſhewed them *their error*. And when men once think that according to the Grounds of the *Reformed Churches*, they can have no *certainty of Faith*, they will the eaſilier be brought to the way of thoſe men, who promiſe them that certainty which they make them believe that others want.

Second-

Secondly, The other ſort are *Infidels*, who of late are grown numerous and audacious, and look ſo big and ſpeak ſo lowd, as to acquaint us that it is not they that are ſilenced (in their ſpeaking place) nor driven five miles from every City and Corporation.

Which ſort you are of, I know not: I read your *name*, and that you are a *Sojourner*; but finding that you write not as a *tender Doubter*, who deſireth to be *concealed*, but as a *Confident gain-ſayer* of the Chriſtian Verity, and not knowing how ſafely to ſend a Letter to the place where you ſay you ſojourn, I have thought that it will be moſt pleaſing to you to come to you by the ſame way, as the book did which you except againſt (which was written upon the provocation of a paper Scattered among the Schollars of *Oxford*, when the *Oxford* Oath and Act were made in the time of the great Plague, as by one that was unſatisfied in the Grounds of Chriſtianity; but I ſtrongly ſuſpected was written by a Papiſt, it was made ſo ſuitable to their deſigns.)

In two things you have not dealt righte-

righteously and ingeniously with me.

1. In that you have not *answered* the *Grounded Proofs* of the Christian Verity which I have laid down, but nibble at the Answer to some Objections, which is not the way of a Lover of the truth.

2. In that you take no notice of, or make no answer to, the *second part* of my answer to that *same objection*, about supposed Contradictions in the Scriptures; where I shewed you at large, that if that which you object were granted, it would not overthrow the certainty of the Christian Faith. Both those should have been done by an impartial man.

The method which the nature of the Cause requireth me now to use, in my answer to you, shall be in the manifesting these following Propositions.

Prop. 1. *That if it could not by us be proved that every word of the Scripture is true, nor the pen-men infallible or indefectible in every particle, yet might we have a certainty of the Christian Religion.*

Prop. 2. *That yet all that is in the Scri-*

Scriptures as the word of God is certainly true; and no error or contradiction can be proved in it, but what is in some Copies by the fault of Printers, Transcribers or Translators.

Prop. 3. *That he that first proveth the Truth of the Christian Faith by solid evidence, may and ought to be certain of that truth, though he be not able to solve all seeming contradictions in the Scripture, or answer all objections which occurre.*

Prop. 4. *The true method of one that would arrive at certainty, and not deceive himself and others, is to lay first the fundamental proofs, and examine them till he is thereby confirmed, and afterwards to try the by-objections as he is able, And not to begin first at the answering of such by-objected difficulties, and judging of all the cause thereby.* Of these I shall now speak in order.

And whereas you bespeak *Plainess* and *Gentleness* in the Answer, I shall grant you the *first* as far as in such haste and brevity I am able; And the *second* as far as the nature of the cause will bear. But if you account all Christians *deceived fools*, you must not expect

expect to be called *wise*, nor that I should *flatter* you, and tell you that *Apostasie is a state of safety*; For I that believe *Heb.* 6. and 10. must think that this were not *Gentleness* but *Cruelty*, and worse than to kill you for fear of displeasing you.

Prop. 1. *If it could not by us be proved that every word of the Scriptures is true, nor the Pen-men infallible or indefectible in every particle, yet might we have a certainty of the Christian Religion.*

The reason is, Because every *particle* in the Scripture, is not an *essential part* of the *Christian Religion*, (no nor any *Integral* part, if you take the *Christian Religion* strictly, for the Doctrine of necessary *Belief*, *Desire* and *Practice*:) And that part which is indeed the *essence* (yea or *Integrity*) of Christianity, may be certainly proved and believed, without our being able to prove the certainty or truth of all the rest which is in the Scriptures.

The Holy Scriptures contain *all our Religion*, and *somewhat more*; that is, the *Accidents and appurtenances of it*. As the *body* of a man, besides the *parts*

Essential

Essential and Integral hath its *Accidents*; such as are the *Hair* and the *Colour* (and some *Humours*) which are for *Beauty* and other uses, though not *Parts*. So far are the Papists from being in the right, who think that the Christian Religion is not *all* (but *part*) contained in the *Scriptures*, that there is *more than all* that is *necessary to salvation*, even the *appurtenances* which have an aptitude to the *adorning* and *promoting* of the rest.

To know who was the Father of every person mentioned in the Bibles *Genealogies*, to know what age each person was of whose age is there mentioned; to know the *name* of every *person*, and every *Town*; to know how *far* each City was from another whose distances are there expressed; with a multitude of such like *Historical*, *Genealogical*, *Chronological*, *Topographical*, *Physical*, incidental passages, is but an *appurtenance*, and not strictly a *part* (*Essential or Integral*) of the Christian Faith, of Holiness or Religion.

Yet remember that we maintain as certain, that they are all Lyars who accuse God of Lying; And that, whatever

ever some ignorantly talk to the contrary, *God cannot lie.* See the excellent *Amesius* his Disputation, of this Question, *An falsum subesse potest fidei divinæ*, after his *Medulla Theologiæ* (which book with his Cases of Conscience, and *Alstedius* his *Encyclopedia*, may (after the Scriptures and Concordance) make a good Divine, and be a better Library than the Fathers of the fourth *Council. Carth.* were acquainted with.) He that thinketh God can lie, destroyeth the *Objectum Formale fidei divinæ*, and therefore can have no Faith. If God could *lie in one thing*, we should *never* be sure that he revealeth the truth, unless by *sense* it self and *after-experience*. All Faith goeth upon such a Syllogism as this [*Whatsoever God saith is true: But this God saith, Ergo, it is true*] So that whosoever believeth every word in the Scripture to *be Gods word*, must believe it all to be *true*, or he can believe none of it at all.

But yet it is possible for a man to believe one part of the Bible to be Gods Word, and not another part; which needeth no proof.

Because

Becauſe that many of the ancient Churches for a certain time, doubted of, yea, received not the Epiſtle of *James*, *Peter* 2d, the *Heb*. *Apocal*. &c. and yet were truly of the Chriſtian Religion.

Firſt, We deny not but that there are many falſe and wicked ſayings *hiſtorically* recited in the Scripture (as the ſaying of *Cain*, *Pharaoh*, *Gehezi*, the falſe Prophets, the Devil (of *Job*, to Chriſt, &c.) but the Scripture is nevertheleſs true: For it is true that all theſe untruths were ſpoken.

Secondly, The Diſciples of Chriſt were not *abſolutely and in all things infallible*, as all Chriſtians do Confeſs. They were not as perfect in Knowledge as now they are in Heaven. Either *Paul* or *Barnabas* was miſtaken about the fitneſs of *Mark* to go with them.

Thirdly, There was a *greater aſſiſtance* of the Spirit promiſed them when *two or three of them were aſſembled in Chriſts name*, than when they proceeded ſingly, *Mat*. 18. 18. But there can be nothing above *perfect infallibility* and *impeccability* to them all.

Fourth-

Fourthly, We confess that Christs Disciples were not *indefectible* or *sinless*. As their *understandings*, so their *wills and lives*, had still some imperfections. *Marke*, *Paul* and *Silas* did not all perfectly do their duties, in the case they differed about. *Peter* did amiss in avoiding the Gentile Christians, when *Paul* blamed him openly, *Gal.* 2. And *Barnabas* and others did not do well in being drawn away to the same dissimulation. When *Paul* saith of *Timothy*, *I have no man like minded*----And of others, *They all seek their own*, He took not *all Christians that had the Spirit* to be perfect: If any man had not the Spirit of Christ, he was none of his, *Rom.* 8. 9. And the very wrangling declining *Galathians*, had *received the Spirit*, *Gal.* 3. 1, 2, 3. And so had the wrangling *Corinthians Christ in them*, 2 *Cor.* 8. 5.

Fifthly, We confess that he who is *either infallible* or *defectible* (lyable to *error or sin*) is of *himself* capable of being *deceived* and of *deceiving* others. If he were *Infallible* in respect of the Knowledg of all the Truth, yet while he *can sin* (of himself considered) he can

can be heedleſs, careleſs, raſh, partial, and for by reſpects ſpeak too little or too much. It is the Devils laſt method, to *undo* by *overdoing*, and ſo to deſtroy the authority of the Apoſtles by over magnifying them, therefore we will not uſe his methods, nor deny any of this.

Sixthly, Moreover, we confeſs that it is poſſible for a good Chriſtian to doubt whether thoſe that were but Evangeliſts (as *Marke* and *Luke*) had the ſame promiſe of the Spirits infallible aſſiſtance with the Apoſtles; ſeeing we find not that promiſe ſo expreſly any where made to them. And thereupon he may poſſibly think that ſome errors may conſiſt with their meaſure of the Spirit, as it did with many Chriſtians who had the ſame Spirit.

Seventhly, And we do not believe that the extraordinary operations of the Spirit were alwaies equally in the Apoſtles themſelves; we ſuppoſe the Prophets could not alwaies Propheſie, nor thoſe that ſpake with tongues, uſe that gift at their own pleaſure, nor yet thoſe that did miracles, healed the

ſick,

Fourthly, We confeſs that Chriſts Diſciples were not *indefectible* or *ſinleſs*. As their *underſtandings*, ſo their *wills and lives*, had ſtill ſome imperfections. *Marke*, *Paul* and *Silas* did not all perfectly do their duties, in the caſe they differed about. *Peter* did amiſs in avoiding the Gentile Chriſtians, when *Paul* blamed him openly, *Gal.* 2. And *Barnabas* and others did not do well in being drawn away to the ſame diſſimulation. When *Paul* ſaith of *Timothy*, *I have no man like minded*----And of others, *They all ſeek their own*, He took not *all Chriſtians that had the Spirit* to be perfect: If any man had not the Spirit of Chriſt, he was none of his, *Rom.* 8. 9. And the very wrangling declining *Galathians* had *received the ſpirit*, *Gal.* 3. 1, 2, 3. And ſo had the wrangling *Corinthians* *Chriſt in them*, 2 *Cor.* 8. 5.

Fifthly, We confeſs that he who is *either infallible* or *defectible* (lyable to *error* or *ſin*) is of *himſelf* capable of being *deceived* and of *deceiving* others. If he were *Infallible* in reſpect of the Knowledg of all the Truth, yet while he *can ſin* (of himſelf conſidered) he

can

can be heedleſs, careleſs, raſh, partial, and for by reſpects ſpeak too little or too much. It is the Devils laſt method, to *undo* by *overdoing*, and ſo to deſtroy the authority of the Apoſtles by over magnifying them, therefore we will not uſe his methods, nor deny any of this.

TIGHTLY

BOUND

Apoſtles themſelves; we ſuppoſe Prophets could not alwaies Prophe[s], nor thoſe that ſpake with tongues, uſe that gift at their own pleaſure, nor yet thoſe that did miracles, healed the ſick,

ſick, or raiſed the dead: But that the Spirit wrought, as in various ſorts and meaſures in ſeveral perſons, (1 *Cor.* 12.) ſo alſo at various times, and in various meaſures in the ſame perſon. Whereupon it is poſſible for a good Chriſtian to doubt, whether every word in Scripture was written then, when the writer had the gift of infallibility and indefectibility.

Eighthly, And we do confeſs our ſelves, that the Apoſtles had not the infallible Spirit given them for *every uſe* or *thing* that they had to do; but for *thoſe matters* about which they had *ſpecial need of it* and *uſe for it*, to fulfill their office. The Spirit *was* not ſo neceſſary for them to diſcern thoſe things by, which the *common ſenſe and underſtanding of a man*, was ſufficient to diſcern. They could taſt ſweet from bitter, feel heat from cold, diſcern light from darkneſs, without an *Infallible extraordinary* Spirit. And ſo being *eye and ear witneſſes*, of what Chriſt did and ſaid, of his words, his miracles, his reſurrection, his aſcenſion, they might infallibly know them by ordinary means. And ſo a good Chriſtian may

may doubt whether they had the Spirit infallibly, to transcribe and cite every passage in the old Testament, visible to all, or to relate the things which they saw done with their eyes; or to report the history of several actions which were then done: (as what was the place and power of *Herod*, *Archelaus*, *Pilate*, *Felix*, *Festus*, &c.) and such other parts of common History.

Ninethly, And we all confess that the *words* are but as the *Body* of the Scripture and the *sense* as the *Soul*: And that the *words* are for the *sense*. And there is more of the *Spirits* assistance in the *sense* and *soul* of the Scripture than in the *words* and *body*: And that there is in the *phrase* and *method* somewhat of (blameless) humane imperfection: And that as *David* was not stronger then *Goliah*, nor his weapons more excellent in themselves, but God would overcome strength by the means of the more weak; so an *Aristotle* may be more accurate in method, and a *Demosthenes*, *Varro* or *Cicero* in words and phrase than an Apostle; And they may be left to the im-

perfections of their ſeveral gifts (diverſified by nature or education) in their ſtile. And God may hide that from the wiſe and prudent which he revealeth to babes; And by the fooliſhneſs of Preaching may ſave believers, and confound the wiſdom of the world, and by things that are not, bring to nought things that are, that no fleſh may glory in his ſight. Nor do we ſay that no man may ſeek or attain more Logick, Philoſophy or Grammar than he findeth in the Scriptures.

Tenthly, As Proteſtants receive not ſo many Books as Canonical as the Papiſts do, ſo ſome Proteſtants have not received ſo many as the reſt: And ſo may poſſibly erre in thinking that ſome part of the Scripture is not the word of God, and conſequently may think it of more uncertain credit.

Eleventhly, Some have thought that *Matthew* being at firſt written in Hebrew or Syriack, and after tranſlated into Greek, that the Tranſlator being unknown, the credit of the Tranſlation muſt be the leſs certain, becauſe they know not whether the Tranſlator was one that had a promiſe

of

of Infallibility, though doubtleſs they erre who ſo conclude.

Twelfthly, Some think, that as certainly there are a great number of various Readings, which all prove that ſome of the Copies erre, ſo it is uncertain to us, whether *all thoſe* which we have, may not in ſome *words* or *particles* differ from others which we have not, and from the autographs; ſeeing each ſcribe had not a promiſe of Infallibility.

Thirteenthly, If ſome particular Books of Scripture were not extant, or never known to ſome men, yet the reſt may teach thoſe ſame men, all the Chriſtian Religion, to their Salvation. Therefore if they may be Chriſtians and ſaved without knowing of that particular Book, they may poſſibly be ſo, without knowing that it is Canonical, or of Divine and certain truth.

Fourteenthly, Yea more, no doubt but it is poſſible to be ſaved (and to be good Chriſtians) without being certain what is contained in any one Book of the Bible, totally; for he that cannot Read, may poſſibly not hear

the whole Book from another, at leaſt ſo as to underſtand and remember it: And yet he may hear the ſame Doctrines out of another Book. Yea more, it is paſt doubt that a man may (in ſome caſes or circumſtances) be a true Chriſtian who knoweth not that *there is any Scripture* which is *Gods Infallible word*. For firſt ſo all the believers of the old world were ſaved, before *Moſes* wrote the Law; And the Chriſtian Churches were gathered and thouſands converted to Chriſt, many years before a word of the New Teſtament was written. Secondly, And all the thouſands and millions of Chriſtians who cannot read, do know that there is ſuch a Book which hath ſuch words in it, but on the credit of other men. Thirdly, And we know not but the Papiſts, (who are too great undervaluers of the Scriptures, and lock it up from the Laity, and over magnifie Tradition) may keep thouſands among them without the knowledge that *there is a Book which is Gods word*; And yet may teach them the Chriſtian Religion by *other means*, after to be mentioned: And it ſeemeth by the

the *Epist. Jesuit. & Maffæus Histor. Judic.* and other writings, that in *Japan*, *Congo*, *China*, and other Countries of the *East*, they did teach them onely by Creeds, Catechisms, and preachings: And I remember no knowledge that they gave to most of them of the Scriptures: And yet the most cruel torments and martyrdoms never before heard of, which the Christians in *Japan* endured (of which see *Varentius* history) doth put all sober readers past doubt, that there were many excellent Christians. And if *other means* may make men Christians who are *never told* of the holy Scriptures, than those *same means with the Scriptures*, may make them Christians, who are made believe that all Scripture passages are not the infallible dictates of Gods Spirit.

I have given you instances enough, to prove that many may be Christians and have a *certain faith*, who are not *certain of all things* in the Scriptures: And therefore though all these persons are herein defective or erroneous, yet that Christianity may be otherwise known and proved: Yea though the

case of the Scriptures were as these mistaking persons think. And I told you how many waies, besides Scripture, the summe and necessary substance of the Christianity is delivered down from the Apostles to the world; *Reas. of Christ. Rel. pag.* 336, 337. First, in the very successive Being of Christians and Churches, who are the Professors of this Doctrine. Secondly, In a succession of Pastors, whose office was to preach it. Thirdly, In a succession of Baptism, which is that solemnizing the Christian Covenant, in which the sum of the Gospel is contained. Fourthly, In the three breviates or symboles of the Christian Religion, the Creed, Lords Prayer and Decalogue, which all the Christian Churches still used. Yea every one that was baptized at age (and the Parent for the Infant) did openly make profession of the Christian faith, and of Religion in all the essential particulars. Fifthly, In the Churches use of Catechising those who were to be baptized, that they might first know that Religion which they were to enter. Sixthly, In that constant Communion

of

of all the Churches in their ſolemn Aſſemblies, and ſetting apart the Lords day to that uſe; where in their worſhiping of God, they expreſſed and exerciſed their Religion. Seventhly, In the conſtant preaching of the Goſpel by the Paſtors. Eightly, In the conſtant Celebration of the Sacrament of Chriſts Body and Blood; wherein the ſumme of the Goſpel was recited and expreſſed. And the cuſtome was alſo to repeat the profeſſion of their Belief. Ninethly, The frequent diſputations of the Chriſtian Paſtors for their Religion againſt all Heathens, Infidels and Heroticks. Tenthly, The writings of the ſaid Paſtors, Apologies, Doctrinal, Hiſtorical, Commentaries, Devotional. Eleventhly, The Confeſſion and Sufferings of the Martyrs. Twelfthly, The Decrees, Canons and Epiſtles of Councils or Aſſemblies of the Chriſtian Paſtors. Thirteenthly, And after theſe the Decrees and Laws of Chriſtian Princes: in all which we have no need of any peculiar Tradition of the Church of *Rome*. Fourteenthly, Yea, we may adde the Confeſſions of Adverſaries, who tell us

part of the Christians Religion; as *Pliny*, *Celsus*, *Julian*, *&c.* All these waies set together, told men what Christianity was. Fifteenthly, But the fullest and surest discovery of it was, by the holy Scripture of it self, which was constantly read in the Assemblies of the Christians. In all this I have but told you, by how many waies and means materially the Gospel Doctrine was made known.

Now the great Question is, *Whether by all these means we might come to a certainty of the truth of the Christian Faith, in case we could not prove every word or particle of Scripture to be Gods word, and so to be true.* They that deny it, say, *That he that can mistake or be deceived in one thing, may be so in another, and we cannot take his word as certain, who sometimes speaketh falsly; for we can never be sure that he speaketh the truth,* But I affirm the thing questioned, and shall shew the mistake of this reason of the Adversaries.

First, It must be remembred that we ascribe *Infallibility Primitive* and *Absolute* to God and no other. Therefore

fore we are *certain* that ſo much is *true* as is *Gods word.*

Secondly, We are Certain that *all that is the word of God*, which he hath ſet his *ſeal or atteſtation to*, which I have largely opened in the Book which you oppoſe; All that which hath the *Antecedent* and *Conſtitutive* and *Concomitant* and *ſubſequent Atteſtation of God* there opened, we are *certain is of God.*

Thirdly, We are Certain that the *Perſon of Chriſt, and his own Doctrine* had all this fourfold Divine Teſtimony: And therefore that *Chriſt and his Doctrine* are of God, and true. And conſequently that Chriſt was the Son of God, the Redeemer of the world, the Head of the Church, and whatever he affirmeth himſelf to be.

Fourthly, We are certain that the *Apoſtles* as *Preachers of this Goſpel, and performers of the Commiſſion Delivered them by Chriſt*, had the *ſame atteſtation* in kind as Chriſt himſelf had: They had the ſame *SPIRIT*. Though the *antecedent* teſtimony by *Propheſie* was not ſo full of *them*, as it was of *Chriſt*, yet the *Goſpel* which they *preached* and

left in writing First, Hath in it ſtill viſibly to the eye of every truly diſcerning perſon, the Image of Gods *Power, Wiſdome and Goodneſs.* Secondly, The ſame Goſpel as preached and delivered by them had the Concomitant Teſtimony of abundant certain Miracles, Propheſies and holy works. Thirdly, The ſame Goſpel maketh that impreſſion on the ſouls of true receivers, which is the Image of Gods power, wiſdome and goodneſs, and ſo proveth it to be of God. The concurrence of theſe three is a full and certain proof.

Now if there be any *doubtfulneſs* in any of this, it muſt be, Firſt, Either *what it is* that theſe *Atteſtations* prove, Secondly, Or whether they are *really Divine Atteſtations.* Thirdly, Or whether *Divine Atteſtations are a certain proof of Truth.*

To begin at the laſt. Firſt, If Divine Teſtimony be not a certain proof of Truth, then there is no poſſible proof in the world. For there is no *Veracity* in any Creature, but derivative from God: And then it muſt be either becauſe a Lie is as perfect and

Good

Good as *Truth* (which humanity, reason, and all the world contradicteth, and humane ſociety abhorreth, there being no ſavages ſo barbarous as to think ſo) or becauſe *God* is *imperfect*, either in *wiſdome* to *know* what is *True* and fit, or in *Goodneſs* to *chooſe* it, or in *Power* to uſe it: That is, that God is not God, or that there is *no God* (and conſequently no Being) for an Imperfect God, an *unwiſe*, an *ill*, an *impotent Being*, is *no God*. And verily all our Controverſies with the *Infidel* and the *Impious*, and the *Perſecuter*, muſt finally come to this, *Whether there be a God.*

II. And that theſe were really Divine Atteſtations, I have fully proved in the Treatiſe. Firſt, They are Divine Effects, and the Divine *Veſtigia* or Image. Secondly, And ſuch as none can do but God. None elſe can give that full Antecedent Teſtimony of Propheſie: None elſe could have done what Chriſt did; in his Life, Death, Reſurrection and Aſcenſion: None could heal all Diſeaſes, work all Miracles, raiſe the Dead with a word: None elſe could do what the Apoſtles did;

did; in Tongues, and Miracles, and wonderous gifts, and these wrought by so many, before so many, for so long a time. No other Doctrine could it self bear Gods Image of Power, Wisdome and Goodness so exactly, nor make such an Impresse of the same Image on the souls of men: Nay though this same Doctrine by the Spirit of God be adopted to such an effect, yet would it not *do it* for want of *Powerfull* application, if God by the same *Spirit* did not set it home: so that the sanctification and renovation of souls, is a Divine Attestation of this sacred Gospel. And besides all the past Testimonies (of Christs and his Apostles Miracles) here is a double Testimony from God still vouchsafed to all true Believers to the end of the world; The one is *Gods Image* on the holy Scriptures; The other is, The same Image by this Scripture (and the Spirit that indited it) printed on all true Christians soule. Divine, Power, Wisdome and Goodness, hath imprinted it self first upon the *sacred word*, or *doctrine*, and by that produceth unimitably, holy *Life*, *Light*

Light, and *Love* in holy ſouls. True Chriſtians know this: They feel it: They profeſs it: They have this Spirit in them, illuminating their minds, ſanctifying their wills, and quickening them to vital operation and execution; And this is Chriſts *Advocate*, and *Witneſs* ſtill dwelling in all his members. I ſpeak not of an *immediate verbal* or *impulſive revelation* in us, but of a *Holy indwelling nature, principle, operation*, conforming the ſoul to God, and proving us to bear his Image. This is *Chriſts Witneſs* in us, that He is Chriſt indeed and True; And this is *Our Witneſs*, that we are the Children of God: And it is our *Inherent earneſt* and *pledge, firſt fruits and foretaſts* of the glory which Chriſt hath purchaſed and promiſed. If you know no ſuch thing in your ſelf as this, you have reſiſted the Holy Ghoſt, or Quenched the Spirit. And if you *would* not have him dwell and operate in *your heart*, no wonder if you cannot ſee him in the *holy word*: And if you would not conſent that he *Rule your Mind and Life*, no wonder if you deny him alſo in that word which he

he did make to Rule you.

If you queſtion the Real exiſtence of theſe ſeveral Teſtimonies of Gods Spirit, Firſt, Thoſe that were given to *Chriſt and his Apoſtles*, I have plainly proved to you in the Treatiſe, were delivered down to the world three waies. 1. By the *moſt credible humane Teſtimony*, to produce a *humane Faith*. 2. By ſuch a *Connexion and ſuch Circumſtances* of thoſe *humane Teſtimonies* as amount to a *Natural Infallible Certainty* (As we have of the Wars in *England*, and that there was ſuch a man as K. *Charles*, K. *James*, &c. and that our Laws were made by the King and Parliament, that *London* was burnt, that there is ſuch a City, &c. even to them that ſee not any of theſe.) 3. By *new Divine Atteſtations to theſe Atteſtations*; ſo that there concurreth. Firſt, A *full humane Faith*. Secondly, A *Natural Certainty*. Thirdly, A *Divine Faith*, to the aſcertaining us, that Chriſt did die, riſe, aſcend, work miracles, give the Spirit, and by it the Apoſtles wrought the like.

Secondly, And the *other two* Teſtimonies

monies ſtill ſhew themſelves: They are yet in *Being*. The ſacred *Goſpel* is among us and on it the Life, Light, Love foredeſcribed. The *Believers ſanctified* by this Goſpel are among us; and have within them the Impreſſed *Life*, *Light*, *Love*. We ſee it (where diſtance, ſelfiſhneſs, prejudice or malignity hindereth not) ſhining (though as through a Lanthorn) and *working* (though imperfectly) in *others*: And they that have it may ſo feel it in themſelves, as will preſerve them againſt the Cavils of Unbelievers.

As the *Great Creator* hath his ſtanding Teſtimony in the *Natural* Conſcience of mankind, which in deſpight of the Devil ſhall keep up ſome *Natural Religion* in the world; And they that have not a *written Law*, are a *Law unto themſelves*, ſhewing that God hath a *Law* in their *hearts*; So the *Gracious Redeemer* hath his ſtanding *Witneſs* in the ſanctified, even his *holy Spirit*, the *Divine Nature*, the *New Creature*, the *Image of God*, *the Father*, *Son and Spirit* dwelling in them, by *Divine Life*, *Light* and *Love*, ſo as ſhall keep up a Church of holy ones to Chriſt, in deſpight

ſpight of all the powers of Hell, even the *ſpirits* of *Death*, of *Darkneſs*, and of *Malignity*; And ſo much for the Validity of Gods Atteſtation.

III. All then that remaineth doubtful, or further to be ſpoken to, is, *What it is that God hath thus atteſted by the Holy Ghoſt.*

And Firſt, We are ſure it is not *nothing*; It is not *nothing* that all this is done for: nor *nothing* that maketh this change on ſouls. Secondly, We are ſure it can be no leſs than the Truth of the Perſon, Office and Doctrine of Chriſt himſelf: He hath certainly by this proved his own Verity and Veracity: for his own Miracles and Reſurrection were ſeals affixed hereunto: Thirdly, We are ſure that the *ſame Goſpel* ſpoken by himſelf, was confirmed alſo when ſpoken or written by his Diſciples. Elſe the ſame ſhould be ſure and not ſure. Fourthly, We are ſure that the Apoſtles Miracles, &c. confirmed all their Commiſſioned work. I have proved this in my Treatiſe of the *Lords Day*. Whatever Chriſt *Promiſed* them the *Spirit* for, that he gave them the *Spirit* for. He

that

that findeth his *Promiſe* with the *Performance*, may know that it was the *Promiſe* which was *Performed*. Therefore our work is to find out that *Promiſe*.

And Firſt, We find their Commiſſion, *Mat.* 28. 19, 20. *Go and Diſciple me all Nations, Baptizing them into the Name of the Father, the Son and the Holy Ghoſt: Teaching them to obſerve all things whatever I have Commanded you.* And the Promiſe is, *Lo, I am with you alwaies to the end of the world.* And Joh. 16. 7, 12, 13, 14, 15. *It is expedient for you that I go away: for if I go not away, the Advocate will not come unto you: But if I depart I will ſend him unto you. I have yet many things to ſay unto you, but you cannot bear them now. Howbeit, when he the ſpirit of truth, is come, he will guide you into all the truth: For he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that he ſhall ſpeak; and he ſhall ſhew you things to come: He ſhall glorifie me; for he ſhall receive of mine, and ſhew it unto you,* Luk. 24. 49. *And behold I ſend the promiſe of my Father upon you: But tarry ye in the City of Jeruſalem, till ye be endued*

dued with power from on high; so Act. 1. 5. *Ye shall be Baptized with the Holy Ghost not many days hence*, Verse 8. *But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses to me, both in Jerusalem and to all Judea, and in Samaria, and unto the uttermost parts of the earth.* John 17. 8. *I have given to them the words which thou gavest me, and they have received them*, Verse 17, 18. *Sanctifie them through thy truth: thy word is truth: As thou hast sent me into the world, so I have also sent them into the world: And for their sakes I sanctifie my self, that they also might be sanctified through the truth.* John 14. 26. *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, & bring all things to your remembrance whatsoever I have said unto you.*

Adde to these the Texts which mention the *Performance* of these *Promises*; as *John* 20. 22. *Act.* 2. *Act.* 15. 28. *Heb.* 2. 3, 4. *So great salvation, which at first began to be spoken by the Lord, and was confirmed to us by them that heard him: God also bearing them witness, both with signes and wonders,*

and

and with divers miracles and gifts of the Holy Ghoſt, according to his own will, 1 Pet 1 12. *The things which are now reported unto you, by them that have preached the Goſpel unto you, by the Holy Ghoſt ſent down from Heaven.* Rom. 15. 19, 20. *Through mighty ſigns and wonders, by the power of the Spirit of God, ſo that from Jeruſalem. and round about by Illyricum, I have fully preached the Goſpel of Chriſt.* Gal. 3. 2. *This onely would I learn of you: Received ye the Spirit by the works of the Law, or by the hearing of Faith?*

By all this it is evident, that the Spirit was given them to enable them to underſtand the Goſpel, and to preach it to the world; to remember all that Chriſt had taught them: to help them to deliver the Covenant of Grace, and draw men into it, and Baptize them; To gather Churches, and to teach them to obſerve all that Chriſt had commanded them, and made part of his Laws. To teach them all truth which was Evangelical or part of their Miniſterial Office. To enable them to be moſt certain and full in their Teſtimony of what they had heard from Chriſt,

Christ, and seen him do, which was part of the Gospel. In a word to to perform all their proper Office.

I do not at the present suppose you to take these Texts for the word of God: For I must suppose you to be an Infidel: But I onely offer them as part of the certain historical evidence, concurring with all the forementioned history and evidence of the fact, to prove *what it was* which the Apostles miracles were used to confirm. This same Gospel they preached every where, when they wrought these miracles. And if they confirmed not *the Gospel*, or Christian Religion, they confirmed *nothing*. So that it being *certain* that this *Spirit* and *Miracles* were real, and *certain* that they were the Testimony of *God*, and certain that it was the *Truth of Christs person, actions, doctrine, sufferings, resurrection, ascension, and Covenant and Commandments*, which they attested, and all that is properly the *Gospel* or *Christian Religion*, what hindereth our certainty of all this. If it were a doubt whether the Spirit attested *more*, it is never the more doubtful, whether he at-

atteſted this much. The Apoſtles conſtantly preached this Goſpel; They Baptized perſons into the New Covenant; They opened the Articles of the Faith to them, and cauſed them to profeſs that Faith; They engaged them into the promiſe, and directed them in the practice of a godly, righteous and ſober life: And they confirmed all this by miracles. And is not all this then made ſure? (Yea, before they wrote any of the Scriptures:)

And now to the Objection, [*He that ſpeaketh falſly in one thing is to be believed certainly or as infallible in nothing*] I again anſwer, it is a blind Objection. God onely is abſolutely infallible. All men are fallible in ſome things: We are not to believe that the Apoſtles could erre in nothing at all. *Peter* knew not what he ſaid, when he talkt of dwelling on the Mount. They *could erre*, and they *could ſin*: And he that *ſinneth, erreth*: They were not abſolutely perfect; But it is in *certain particulars*, even in the Declaration of the *Goſpel*, that *God would not ſuffer them to erre or to deceive*. Thoſe words which the Holy Ghoſt did by in-

inſpiration dictate to them, it is certain that all thoſe words the ſame Holy Ghoſt atteſted: That is, *To all the word of God.*

And *thus much* being paſt doubt, what if we were now at a loſs about ſome Appurtenances of the Goſpel, whether they were any of the Spirits dictates, or any part of the word of God: or any proper part of that which the Apoſtles were Commiſſioned for, and Spiritually Enabled to teach? What if in ſome points which they could know by common ſenſe infallibly as well as other men, any one ſhould think that they were left meerly to that certainty of ſenſe. What if one be uncertain which are the *Parts*, and which but the Appurtenances of the Goſpel in ſome things which ſalvation is not laid on? Or were uncertain whether the Spirit did determine the Speakers tongue or pen about every ſuch Appurtenance? What's this to the invalidating of any of the reſt? If indeed when they ſpeak by the Spirits Revelation, they ſpake falſly at any one time, we could never be ſure that they ſpake true.

But

But when we are ſure that all is *true which they ſpeak by the Spirit*, and ſure that *they ſpake* the *Goſpel*, or *delivered* the Chriſtian Religion by the Spirit, and are onely not ſure whether every word in Genealogy, or by-circumſtances were ſpoken by the Spirit, nothing will follow hence, but that *every word of God is true*, and *every word of the Apoſtles which was a word of God*: And it is perverſneſs to argue, *They may erre when they ſpeak their own words as men: Therefore they may erre when they ſpeak Gods words by the Spirit.*

Firſt, The Teſtimony of the Internal ſanctifying Spirit, is infallible. And ſo much as this Spirit atteſteth to me is true, And I am ſure that this Spirit atteſteth the truth of the Goſpel in me; for the ſubſtance of the Goſpel is imprinted on my heart; and by the *impreſſion* I know the *ſeal*. But what if I find on me no part of Gods Image, which was made by the *name* of *Jorams Father* or *Son*; what if I feel no Teſtimony of the Spirit in me, which tells the age of ſuch or ſuch a man there named; Nor can prove by the *Spirit* in me, how far *Bethany* was

from

from *Jeruſalem*; What if the mention of *Pauls Cloak and Parchments* did not ſanctifie me? Muſt I be uncertain of *that which did*?

Secondly, What if I read a promiſe in the Scripture that God will never fail me nor forſake me? but will preſerve me in ſafety to his Kingdome? If I were uncertain whether this promiſe extended to every hair of my head, ſo that none of them ſhould periſh? or to the preſervation of my Colour, and ſuch like accidents; Will it follow, that I cannot be ſure that I my ſelf, my ſoul, my perſon, ſhall not be forſaken?

What if I have a promiſe that *all things ſhall work together for my good*; And I am uncertain whether ſins or my own follies, or raſhneſs, or the creeping of every worm in the world, or the ſhaking of every leaf be numbered with thoſe [*All things.*] Muſt I be uncertain therefore whether *any thing* ſhall work for my *good*? or whether *ſufferings for Chriſt* ſhall do it?

Thirdly, What if I be uncertain whether the vegetative faculties or ſoul in man, be material or immaterial

terial? Must I be as uncertain whether man have an immaterial (or incorporeal) soul? and whether the intellectual powers be such or not?

Fourthly, What if I be in doubt when the Law doth summon a man to any place, or command him any office, whether it meant that he shall not change his cloaths, or leave them off, nor cut his hair or nails, but bring all with him? Doth it follow that I must be as uncertain whether the person himself must come or not?

Fifthly, What if I be disputing whether a Tree be wood? and I cannot tell whether the leaves, their ribs, or stalkes be truly wood or not? must I therefore be uncertain of all the rest?

Sixthly, What if we dispute whether all the Kings officers are to be obeyed? and it be a doubt to me, whether a Prelate or an Apparator be the Kings Officers? can I therefore be assured of no others?

Seventhly, When a witness swareth to any writing, that it is true, or to any interrogatories; If I be uncertain whether it be the true spelling,

or Syntax of the words, or the propriety of every phrase, or every circumstance of the matter which he attesteth, must I therefore be uncertain whether he atteſt any thing at all?

This one consideration may shew the unreasonableness of such conclusions; That all Systems Physical and Moral, have their great Essential or principal parts, and their smaller Integrals, and their Accidents, which are no proper parts. And the Great and Principal parts are *few*, *plain*, *discernable* and *necessary* to the being or the greatest Ends: The *Integrals* are *numerous*, *small*, *hardly discernable*, and *necessary* only to Perfection. The Accidents are some of them yet of a lower nature, lesse necessary, nnd less discernable. At the master trunks its easie to know which is a vein, and which an Artery, and which a Nerve, and what is their number: But when you go to their extremities, they will appear innumerable, small, and scarce discernable. I can know many grand trunks or boughs a tree hath, when I cannot know the number of the thousands of sprigs at the extreamities,

nor

nor juſt where the woody nature ceaſeth, and the leaves or frutex doth begin. So I can eaſily know in the frame of Grace, that Faith, H[illegible] and Love are the fruits of the S[illegible], and ſo is every true part of Holineſs. But to know of every particular thought whether it be the fruit of the Spirit, and a real part of holineſs or not, is not ſo eaſie.

Even ſo in our preſent caſe we can eaſily prove that all that is Gods word and *uttered* and *ſealed* by his Spirit is true. But to come to a *full certainty* of *every book* whether it be truly Canonical, and *every Copy* that varieth in ſome *readings* from others, or of every *Genealogical Chronological Topographical*, or *Hiſtorical* word; every phraſe, location, order of ſentences, citation of the Prophets, whether it were certainly all done by the Infallible inſpiration of the Holy Ghoſt, is a thing that requireth more knowledg than every true Chriſtian hath, as not having the ſame clearneſs and notoriety of Evidence as the *Goſpel* or *ſubſtance of Chriſtianity* hath. Not that all Gods word is True,

Truth is equally *Truth*, it having not a *magis & minus*; but all Truth is not equally *notorious* or *evident*.

Prop. 2. *Yet all that is in the Scri- Scriptures expressed as Gods' word, is certainly true; And no error or contradiction is in it, but what is in some Copies, by the failing of Preservers, Transcribers, Printers or Translators.*

The Reasons why I have premised the former Propositions is, First, For your own sake, Secondly, For the sake of many Infidels that now have the same mis-apprehensions, Thirdly, And for the sake of many thousand weak, dark and tempted Christians: That you may not think that you may renounce Christianity, if you could prove a Contradiction or mistake in the Scriptures; there being greater certainty of our Religion, than of every single word in the Bible. And that every Christian may not think that he must needs doubt as much of Christianity it self, and of all the Gos- as he doth whether such a Text ds word, or have any contra- dicti

diction to another; And that he can have no more certainty of the Gospel, than he hath of *Jorams* son, or whether *Matthew* did rightly apply the Prophesie that Christ should be called a *Nazarene*, *Mat.* 2. 23. or the name of *Jeremy*, *Mat.* 27. 9. or whether *Jude* be Canonical, and the Epistle to *Laodicea*, and *Clemens Rom. ad Cor.* not Canonical; or whether *Henochs* prophesie cited by *Jude* be Divine; with many such like. We need not spread the sails so wide to the temptations of Satan as if we must let go all, if we doubt of the divine authority of any one word.

But yet that *indeed every word* is *Divine* and *sure*, which is delivered as *Gods word*, I now assert.

My meaning in that limitation is this: There are some passages (as I said) spoken only *historically*, and contain the Narration of some words of the Devil (as to *Job*, *Christ*, and as most think, to *Saul* at *Endor* &c.) and some words of wicked men, and some words of weak and common persons: And all these are not mentioned as the words of God: As the words of *Job*'s

Friends, which God reproved; The words of the old Prophet that lyed in the name of the Lord to the young Prophet to his deſtruction: The words of *Jonas*, I do well to be angry; and the words of Chriſts Enemies, Perſecutors, &c. Yea the mention of the Old Prophet remembreth me, that all words ſpoken as *in Gods name*, and that by a pretended, yea by a *real Prophet*, are not therefore the *words of God*; *Micheah* onely may ſay true, while *Zidkiah* and all the reſt of *Ahabs* Prophets may lie, as in the name of the Lord. *Balaam* and the aforeſaid old Prophet, and many ſuch may ſay true, when Gods Spirit doth inſpire them, and yet lie at another time in Gods name. And what *Paul* meaneth by his [*not the Lord but I*] I leave to conſideration. Whether in 1 *Cor.* 14. all thoſe that he correcteth for a diſorderly uſing even the Miraculous gifts of tongues and propheſying, &c. had their Timeing and *ordering* of their gifts from the ſame Spirit that gave them the gifts, you may judge. And ſome Proteſtant expoſitors have doubted, whether *James* and

and the rest were guided by the Spirit, when they perswaded *Paul* to go into the Temple, to shew the *Jews* that he observed their Law: Though I think that Counsel was of the Spirit, because *Paul* concurred in obeying it. But one instance I more doubt of my self; which is, when Christ and his Apostles do oft use the Septuagint in their Citations out of the old Testament, whether it be alwaies their meaning to justifie each *translation*, and *particle of sense*, as the word of God and rightly done; or onely to use that as tolerable, and containing the main truth intended, which was then in use among the Jews, and therefore understood by them: and so best, as suited to the auditors. And so whether every citation of numbers or Genealogies from the Septuagint, intended an approbation of it in the very points in which it differeth from the Hebrew Copies; such plain exceptions, being premised I assert that *All that is said in the Bible as by the spirit of God*, by *men that had the promise of his Spirit*, and *especially* by the *Apostles*, is *certain Truth* and *hath* no

Contradiction in its parts.

Before I give you my Reaſons, I think it meet to remove all ambiguity of the words, [*Infallible or Certain*] that I may be rightly underſtood.

Firſt, The conſent of all ſober Divines and Philoſophers teacheth us to diſtinguiſh between *objective* and *ſubjective certainty*, that is, The certain Truth of the *Thing*, and the *Certainty* of our own apprehenſion of it.

Secondly, The word *certain*, when applyed to the Apprehenſion, ſometime ſignifieth an infallible apprehenſion, and ſometime a clear and ſtrong apprehenſion, excluding both deceit and *doubts*; and by ſome abuſively to a *ſtrong Apprehenſion*, which excludeth *Doubts* but not *Deceits*. Thirdly, In the *object Infallibility* ſometime ſignifieth nothing but *Verity*, which whoever believeth is not deceived: And ſometimes it ſignifieth alſo ſuch clear evidence, as is in its kind ſufficient to baniſh all conſiderable doubting. And now I conclude.

Firſt, Whatever is *True*, is objectively *certain* and *Infallibly* true; ſo

so far as that no man in Believing it true, is therein *deceived* or mistaken. All Truth is Certain Infallible Truth in it self.

Secondly, Few Truths in the world are so *Evident* as that a *blinded prejudiced indisposed* person, may not be ignorant of them, or erre about them.

Thirdly, All Truths in the Scripture have not *equal evidence*, that they are the *word of God* (though all that is known to be the word of *God*, if equally so known, have equal evidence in the formal reason of faith, that they are true.)

Fourthly, All *known* Truth is *infallibly* known; that is, He that *knoweth* it, is not *deceived*, nor can possibly be deceived by taking it to be *true*: so that as *Infallibility* signifieth [*not being deceived*] all true knowledge is *subjectively infallible* and certain; that is, its true.

Fifthly, No man can know that *Infallibly*, which is not *objectively certain*: that which is not *True*, cannot be *known* to be true. The strongest and most confident belief of a falshood, is a *false* belief, and more than *falli-*

fallible or *uncertain*.

Sixthly, All Gods word being *equally true* and *infallible*, the belief of it is alſo equally true and infallible. But being not All *equally intelligible*, *evident* (to be his word,) and *neceſſary*, the *underſtanding and belief* of every part is not equally *eaſie*, *ſtrong*, *paſt doubting*, or *neceſſary*.

Seventhly, There is a ſuperficial belief of Divine Revelations (even the Goſpel) which a natural man may have by extrinſick means. And there is a more clear apprehenſion, which a Commoner ſort of Grace may produce: But that Belief which is ſo *clear* and *powerful* as truly to ſanctifie and ſave the ſoul, muſt be the effect of the ſpecial operation of the Holy Ghoſt (who yet hath a courſe of appointed means in which we muſt receive it.)

Eighthly, The reaſon of this neceſſity of the Spirits operation of *faith*, and then *by faith*, is not becauſe the Goſpel wanteth due *Aſcertaining Evidence*; or an aptitude to convince and ſanctifie a ſoul: For its highly *Rational* (though myſterious) and

Good.

Good. But because by corruption and pravity the mind of man is so undispo. sed to *know*, *believe*, and *love truths* of such a *nature*, as that there is need of a special Internal higher Operator to set home the work as the hand of a man setteth the seal upon the wax, and to do that by it which the bare word alone, with the excellentest preacher, cannot do.

Ninethly, Yet is no wicked Infidel excuseable, that saith, *If I cannot believe it, I will not believe it*; Because First, It is his pravity which is his disability; Secondly, He is more *able* for a common superficial belief, than for a special effectual belief. Thirdly, And if he did by the help of that common belief, do what he might, and God appointeth him in the use of means, to obtain a special Faith through grace, he should find that God hath commanded no man to labour and seek after grace in vain; and if any man have not that grace and power which is of necessity to his faith and salvation, it is long of himself, who useth not his commoner power and grace as he might use them. And

so,

ſo much to prevent miſunderſtanding.

Now my Reaſons why I take every *Hiſtory*, *Chronology*, *Genealogy* in Scripture as *certainly true*, and *every other word*, which is ſpoken by a true Prophet and Apoſtle as by the Spirit, (and not diſowned by the Scripture it ſelf) but eſpecially ſuch as you accuſe in the Goſpel, are theſe.

Firſt, A *Priore*, Becauſe it ſeemeth to me that the *writing of the whole Books of the New Teſtament by them*, was done in the diſcharge of the Commiſſion given them by Chriſt: And he promiſed his Apoſtles his Spirit for the performance of all their Commiſſioned office work. This *writing* is part of the *preaching* which Chriſt ſent them for. And no doubt but the Spirit did cauſe them to write all the ſubſtantial part: And therefore we have reaſon to think that the ſmalleſt parts are from the ſame Author, and that he aſſiſted them in the leaſt as well as in the greateſt. Yea the very *accidents* may have a perfection in their place, though leſs perfect in themſelves. Though all the Evangeliſts uſe not the

same Method, or Order, nor repeat Christs sayings in the same terms; yet in respect to the whole frame, it may be best that there should be that diversity of words, and order, to preserve and declare the same sense and things. And even their plain and less accurate stile and method, may be best as fittest to its use and end.

Secondly, A *Posteriore*: There is no Caviller that yet hath proved any falshood or contradiction in any passages of the Scripture; Though the clearing of some of them require more than vulgar knowledge.

Thirdly, Saving the controversies about the few questioned Books and some few sentences, and words, the Church which received the Scriptures as Gods word, did receive the whole as his word, and as certainly true in every part.

Fourthly, Because that Spirit of Miracles in the Apostles, and that Spirit of Holiness in us, which attesteth the Christian Religion, doth receive it and attest it as found in the sacred Scripture, (though not as these alone:) And it putteth no exception against

againſt any part of the ſacred record: Therefore while it *particularly* atteſteth the *chief parts*, it inferreth an atteſtation to the ſmalleſt. (for that *word* or *line* which is not ſtrictly a *part* but an *accident* of the Chriſtian Religion, is yet a *part* of the Bible which containeth it.)

Fifthly, And though all the reaſons which I have given, prove, that the Truth of the Chriſtian Religion may be certainly proved, though we could not prove every by-expreſſion in the Scripture to be true; and though we deny not but the Pen-men manifeſted their humane imperfections in ſtile and method; yet if each paſſage were not True, it would be ſo great a temptation to the weak, and make it ſo difficult to know in ſome points what is true, in compariſon of what it would be, if *all be true*, that we have no reaſon to imagine this difficulty to our ſelves, while its unproved.

And having ſaid this, I am here in order to anſwer your objections: which yet you ſhould not have expected from me, whilſt ſo great a number of books are already written

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which have done it: And why ſhould you bid me write that again which is written already, unleſs you had confuted what is written? If you underſtand Latine, you may find a multitude of ſuch ſeeming contradictions, reconciled, in *Sharpius*, *Magrius*, *Althamer*, *Cuneranus*, but moſt fully in abundance of Commentators: If you underſtood not Latine, you may read enough in Dr. *Hammond*, and many other Annotaters and Commentaries, Mr. *Cradock's* Harmony, &c. And you may have enough that underſtand Latine to tranſlate you the ſolutions (as out of *Spanhemii Dub*: *Evangel. Grotius*, *Janſenius*, *Chemnitius*, and ſuch others.) And whereas you tell me that I *invite men to go to ſome Miniſter for ſatisfaction*, I do ſo: But if I had invited all men in *England* to ſeek *to me*, you may imagine how many of them I muſt fail, though they ſhould never ſo much reſolve to be Infidels and to periſh unleſs I ſatisfie them.

But you greatly encourage me to a particular anſwer, by promiſing me, that [*you will trouble me with no more but theſe few places*] and that if I *clear theſe*

these from your imputation of contradiction, you [*will conclude*] as *I do*, and *suppose the other places reconcileable.*

First, Your first Case is of *Mat.* 1. 8, 9. *Joram begat Ozias*, &c. *Answ.* Here are two difficulties to be resolved; First, whether *Joram begat Ozias*, (called also *Azarias.*) Secondly, why *Matthew* leaveth out *Ahaziah*, *Joas* and *Amaziah.*

And for the first is it not strange that you should number this with contradictions? Are we not all called the *Children of Adam?* and *Abraham* called the *Father of all the Jews?* Is there not a *mediate* as well as an *immediate* Generation and Progeny? Is not *causa causæ, causa causati?* Did not your *Great Grandfather* beget *you in causa*, while he begat him who begat him, who begat you immediately? What more common among the Hebrews, than to call *Posterity* the *Children of their Ancestors.* Even Christ is called *The son of David?* And use is the *master* and expositor of *words.* And you were born too late, to teach either God or the World, in what sense to use words so many hundred years ago?

ago? This Language was well understood by them that used the like.

And Secondly, For the next question you must understand the *scope* of an Author and his undertaking, if you will understand his words. *Matthews* designe was not to name every person in all these periods of time, from whom Christ descended; But first to shew for Memory sake, how the line of Christs Progenitors may be mentioned by *three fourteens* in *three several periods* of time: one from *Abraham* to *David*, and one from *David to the Captivity*, and one from *thence to Christ*: Therein commemorating as many as God was pleased hereby to make memorate, to their honour, and to shew the truth of the descent of Christ from *Abraham and David*. Secondly, And God is not bound to give us a reason, why he *omitteth* any of their names: But this probability is obvious, that seeing *Matthew* would for memory keep himself to the number of *fourteen*, none were fitter to be left out than the Posterity of *Athalia*, and so of *Ahab* and *Jezebel*; which God hath fortold should

ſhould be blotted out or aboliſhed, 1 *King*. 21. 21, 22. And therefore he that would have the names of the wicked to rot would not here honour them with a place among the Progenitors of Chriſt: And yet the ſecond Commandment limiting Gods viſiting the ſins of the Fathers on the Children to the third and fourth Generation, it is no wonder that the omiſſion doth extend no further; And ſo ſuitable is Gods *word*, to his *providence*, that *theſe three men* were all cut off by the ſword, whoſe memory is here cut off by *Matthew*.

II. As to your ſecond pretended contradiction, Firſt, Remember that it was none of the purpoſe of any of the Evangeliſts to ſay all that could be ſaid, even of the ſayings and doings of Chriſt himſelf; much leſs of any others: And therefore if that be ſaid in one which is not ſaid in another it is no wonder: And you muſt remember what Doctor *Hammond* hath noted of *Luke*, that *Luk.* 1. profeſſing that he received his knowledg from others (though directed by the holy Ghoſt) he delivered the things themſelves, with

with leſs reſpect to the time and order, when every thing was ſaid and done, than the other did obſerve, it being not his deſign to tell the time and order of each.

Theſe things premiſed, ſet them all together and you will find that, Firſt, *Mary Magdalen*, *Johanna*, *Maria Jacobi*, and *Sallome*, having bought ſpices and going to anoint the body of Jeſus, ſaid, [*who will roll away the ſtone for us?*] And when they came they found the ſtone rolled away by an Angel that ſate upon it. Secondly, That Angel with another, ſpeaks to the women, ſaying, *Fear not; I know you ſeek Jeſus that was Crucified; why ſeek ye the living among the dead; he is not here, he is riſen, as he ſaid, Come ſee the place where the Lord was laid, &c.* Thirdly, Then the Women run and tell the Diſciples, They have taken away the Lord and we know not where they have laid him. Fourthly, *Peter* and *John* run to the Sepulchre, and ſaw the clothes and returned. Fifthly *Mary Magdalen* being come back, ſtood weeping at the door of the Sepulchre, and looking

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ing in, ſhe ſaw *two Angels, one at the head, another at the feet of the place where Jeſus lay*; who ſay, *Woman why weepeſt thou? ſhe ſaid, They have taken away my Lord, and I know not where they have laid him.* Sixthly, Having ſaid this, ſhe looked behind her and ſaw Jeſus, not knowing him, who ſaid *Woman why weepeſt thou? whom ſeekeſt thou? ſhe thinking him to be the Gardiner, anſwered, If thou haſt taken him away, tell me where thou haſt laid him,* &c. *Jeſus ſaid to her touch me not, for I am not yet aſcended,* &c. *But go to my brethren and ſay unto them, I aſcend to,* &c. Seventhly, *Mary runs and tells this to the Diſciples, that ſhe had ſeen the Lord, and what he ſaid to her:* But they believed her not. Eighthly, Either at the ſame time before *Mary* was gone, or perhaps after ſhe had overgone them to tell the Diſciples, Jeſus met the reſt of the women, and ſaid to them, *All hail; and they laid hold upon his feet, and worſhipped him. And Jeſus ſaid to them, fear not, go tell my brethren that that they go into Galilee, and there they ſhall ſee me* Take all the Evangeliſts, and tell me. Firſt, Whether

ther here be any more than All *set* together say? Secondly, Whether in all this there be any Contradiction?

But if you should take Dr. *Hammonds* shorter Supposition, First, That *Mary* and the women came to the Sepulchre, and find that before they came the stone was rolled away by an Angel (who had affrighted the Keepers) Secondly, They go in and miss the body. Thirdly, *Mary* runs and tells *Peter* and *John*. Fourthly, They run and satisfie themselves, and return to the rest. Fifthly, The women staying at the Sepulchre, see the Angels; first one, on the stone, and on the right side of the Monument, and then two, one at the head and another at the feet of it. Sixthly, The Angels speak all that the Evangelists mention; and *Mary* to them. Seventhly, She turneth back and seeth Jesus, who speaketh to her, and to the rest what is recorded. Eighthly, Then she goeth and telleth all to the Disciples. If this order be supposed, what contradiction is here?

Where you say in *Luke the women told the Disciples of the Angels first, before*

fore Peter went, I answer, First, whether we suppose that they first told them of the words of the Angels that were *without the Sepulchre* before *Peter* went, and after of the Angels within the Sepulchre (which might be the same Angels, but not the same apparition) or whether you only suppose *Luke*, as in Christs Doctrine so in these by-matters of fact, to intend only to deliver the *matter*, and not to tell just the *time and order*, There is no untruth nor contradiction in either supposition.

III. Your third question is fully answered in the answer of the Former. According to the first Harmony or supposition, *Matthew* onely mentioneth one of the Apparitions of the Angels, and one of *Maries* goings to the Disciples. And so this written in *Matthew*, was partly before *Maries* seeing Christ (*viz.* The Angels first appearance) and partly after (*viz.* her going the second time upon the second appearance of the Angels to tell them.)

According to the second Harmony, *Maries* speech to Christ was after the An-

Angels appearance even as they were turning away from the Angels to go tell the Disciples the second time; Jesus met them, and Mary at first took him for the Gardiner; but quickly knew him, and had from him the words which you recite.

And now consider whether you deal reasonably with Christ and with your own soul, upon such poor cavils as these to argue against the Christian Faith, and plead for Apostasie? when the Gospel hath all the Divine attestations and evidences which I have opened in my Treatise, and you are not able to confute them? which leadeth me to my Third Proposition.

Prop. 3. *He that first proveth the Truth of the Christian Faith by solid evidence, may and ought to be certain of that Truth, though he be not able to salve all seeming contradictions in the Scriptures, or answer all objections which occur! Yea certain of* EVERY PARTICLE *thereof.*

This I prove by these following Arguments.

Arg. 1.

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Arg. 1. From the consent of all mankind, who are forced thus to conclude in all arts and sciences: There being none of them so plain and sure, but somewhat may be said against them, which few, if any man can answer. And *incommodum non solvit argumentum* must be their reply.

Arg. 2. From the *nature* of *objects* and the *imperfection of mans knowledg*. If we could be sure of nothing till we can answer all objections against it, we must come to *Zanchez* his *Nihil Scitur*: Nothing in all the world can be sure: Can no man be sure that there is any such thing as *Motion*, till he can answer the Objections that would first prove *no Vacuity*, and then no *Penetrability*, and then an impossibility till a Cession begin at the extremity of natural beings and continue unto the supposed *mobile?* Shall we say that a wheel cannot possibly turn *round*, because no one part first giveth place to the other to succeed it? Will you be able to answer all the difficulties tossed in the Schools, or but those mentioned in Mr. *Glanvils Scepsis Scientifica*, before you will be sure of any thing of

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those matters, where these difficulties are found?

He that can answer *all objections*, First, Is supposed not onely to *know*, but to know the matter in some *perfection*. And can none know certainly but those (who be they) that know in such perfection? 2*dly*, Yea they are supposed to know *all other matters* which may any way relate to the matter in hand. And shall no man know *any thing certainly* till he knoweth *all things*? For instance.

First, What if the Question be whether there *be a God? the Creator of all?* Cannot I be sure of this till I can answer *Aristotles* Objections of the worlds Eternity, and all the rest which every Atheist will alleadge?

2*dly*, What if the Question be, whether God be *most wise?* Cannot I be sure of it by the notorious effects of his wisdome, till I can answer him that saith [He that maketh fools and permitteth so much madness and confusion in the world, & leaveth mankind in so great ignorance, is not *perfectly wise?*]

Thirdly, What if the Question be, *Whether God be perfectly good?* Cannot I be sure of it, till I can answer all

their Objections, who say [*perfect goodness* would make all things perfectly good: and would not let the world lie in so much wickedness, nor so many tormenting Diseases to afflict us, nor the innocent Horse and Oxe to be laboured, tired, tormented and killed by us at our pleasure, &c.]

Fourthly, What if the Question were, *Whether God be Almighty?* Cannot I know it, till I can answer them who say, that [He that cannot make an infinite world is not infinite in power? He that hath a will which men can violate; he that indureth all the sin in the world, which he hateth, and the ruine and misery of so many millions whom he loveth, is not Almighty?]

Fifthly, What if the Questions *Whether man be a rational Creature? whether he have any free will? whether bruits have reason? whether plants and stones have sense?* Can I know none of these till I can answer all the Objections of the Somatists against the Soul? and all the Objections of *Hobs* against free will? and all the Objections of *Chambre* for the reason of beasts?

beasts? and all that *Campanella* hath said *de sensu rerum*?

In a Word, What shall we know in the world, if we can know nothing till we can solve all difficulties and Objections. Therefore I adde

Prop. 4. *The true method of one that would arrive at certainty, and not deceive himself and others, is to begin at the bottom, and discern things in their neerest, intrinsecal and most certain evidences: and afterwards to try the by-objections as he is able: And not to part first upon the objected difficulties, and judge of all the cause by those.*

The plain truth and case of Christians is, that if God had not done more for them by giving them his *Spirit* by the *Gospel*, and *experience* of its truth in the effects, than their Teachers have done by a right instructing them in the evidences of Faith, or than the Reason of the most doth in a clear discerning of those evidences in the thing or word it self; it were no wonder if Apostates were more numerous than they are,

when ſo many build on the ſand, and are ſtrangers to the true foundation, and will never ſee the evidences of the Chriſtian Verity in it ſelf; no wonder if poor Objections ſhake them, that never underſtood the nature and Reaſons of their own Religion. If the Tree grow all in top, which expoſeth it to the winds, and little in the *roots* which muſt hold it faſt, no wonder if it be overthrown. When men never knew the great clear evidences of the Chriſtian Religion, but take it up by Cuſtome, Education and on the Credit only of the time and place in which they live, no wonder if every ſeeming weakneſs, error or contradiction in Scripture make them doubt.

Firſt, Look to all Learning, Arts and Sciences? Do not learners that would know, begin at the Elements and Foundation? Do we not begin in Grammar with our Letters, Syllables, Words, and chief rules? And in all Arts and Sciences with the Elements and Principles.

Secondly, And Reaſon telleth us that the points that are moſt *neceſſary*, *clear* and *certain* muſt be held accord-

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ly with a more *clear*, *assured confidence* than those that are *unnecessary* & *dark*; And that *uncertainties* must be reduced to *certainties*, and not *certainties* to *uncertainties*; And that all arguing should be a *notiore*, and not a *minus notis*. And as I said before, as the Trunks of the Tree, the *Veins*, the Arteries, the Nerves are few and visible, and easily and surely known, when the thousands of little branches are hardly visible or numerable: so is it with the schemes of truths. He therefore that will begin at these numerous small branches will *dote* rather than *know* or learn.

As in the former instances. First, When I see with my eyes, the effects of *Power*, *Wisdome* and *Goodness* in all the visible works of God, I am sure that it is perfect Power, Wisdome and Goodness which is the cause of this: I am certain that nothing can give that which (*formaliter* or *eminenter*) it hath not to give, nor can the effect exceed the totall cause: I am certain that he from whom all Creatures Power, Wisdome and Goodness doth proceed, must needs himself be more Great and

Wise and Good, than all the world of Creatures set together which he hath made. To this fundamental certainty therefore I must hold if I will not dote whatever little Objections or pratlings may be used against it.

Secondly, Eternity is a thing incomprehensible, which quite swalloweth up my understanding; and many little things be said against it? But I am *certain* that *nothing* can make *nothing*; And if ever there had been *nothing*, there never would have been any thing: And to this certainty I will hold.

Thirdly, A *holy* life hath a great many of cavilling Objections raised against it by corrupted nature. And shall I there begin to make my trial of it? No: I am first sure that a *Rational free* Agent and Subject of God, is bound to obey him, and that the *Greatest Good* should be *Greatliest loved*, and that we are totally our *Creators own*, and should be totally devoted to him: I am sure I *cannot love the infinite Good too much*, nor *be too Good*, nor *do too much Good to others* in the *world*, nor make too sure of my own *felicity*, nor too

too much ſeek my ultimate end. And ſhall not this aſſurance hold me faſt againſt all the ſnarlings and pratlings of the doating drunken world?

So here, I have in the Treatiſe opened thoſe grounds on which we may be *certain* of the *neceſſity of this holineſs*, of the *life to come*; and of the *truth of the Chriſtian Faith and hopes*. And becauſe God in mercy hath not put off the world with the skeleton of a bare Creed, but alſo given them the compleat body of ſacred Scriptures, to be a full perpetual Record of this truth, ſhall I turn his mercy to a ſnare and ſin, and queſtion all, even the Articles of the Faith, becauſe in the Scriptures there are ſome things accidental to Religion, and ſome things hard to be underſtood, which the ignorant and unskilfull wreſt to their deſtruction? This is but to be Devils to our ſelves, and fooliſh enemies of our own peace and comfort: As *Cicero* ſpeaks againſt them that pleaded for the ſouls mortality, as if it were a deſireable thing.

You have *nothing else* that suiteth the Nature and Interest of a man, and agreeth with the Nature and Interest of God, to *set against* the Christian Religion in *Competition*. If you would have *no Religion*, you would have *no Hopes, no Safety, no Business or Comfort* but Beastial in this world, and you would be *no Men*. If you would have nothing but *Nature* and the *Holiness* which Nature clearly calleth for, you would have *Health in an unhealed Body*, and *Health* without the *Physician* and his *Means*. The *Mediator* is the way to the *Father*, and if you would *Love God* and be *happy in his Love* and have the *Pardon of your Sins*, you have little reason to reject him that cometh to *Procure, Reveal and Communicate that Love and Pardon*, which must win your hearts to the Love of God. And if you would not die in desperation, but have the hopes and foresight of a better life, you have little Reason to quarrel with a Messenger from Heaven, which bringeth Life and Immortality to light. As bad as Christians are, if personal quarrels and malignity blind you not, and

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if you will not take the enemies and perſecutors of Chriſtianity for Chriſtians, meerly becauſe they aſſume the name, you may eaſily ſee that *ſerious Chriſtians* who live according to their profeſſion, are perſons of another kind of excellency, than all the unbelieving world.

I know that from ſome ſelf-conceited ignorant well meaning perſons, I muſt look to be reviled and called a betrayer of Chriſtianity, becauſe I plead not for it in their way, and give you any other anſwer to your objections than [*That when God giveth you the ſpirit, you ſhall know that the Scripture hath no contradictions, and that Chriſtianity is the true Religion: Till then you cannot know it; nor muſt I give you Reaſons for it.*] But I do my work, and let who will wrangle and revile.

How far the ſayings of ſome are true or falſe, [that the Scripture is the *onely* means of faith or ſaving knowledge of God?] that [it is *Principium indemonſtrabile*, as firſt principles of knowledg are in nature] that [(as others ſay) It hath evidence of credibi-

lity, but not *evidence* of certainty] (as if evidence of Divine credibility or or faith, were not evidence of certainty) [that faith hath not evidence; but evidence evacuateth faith, or the merits of it] with such like, a man of understanding may gather from what is said: And I must not be so tedious as particularly here to resolve them, having done it (in Preface to the Second part of the Saints Rest. *Edit.* 2. &c.) long ago. And though I have written nothing here which some men cannot make an ill use of, and some men will not [illegible] to matter of cavil and reproach, I will not therefore leave it out, whilst I expect that the *Good* which *Truth* is fitted to, is greater than the evil, which by accident and abuse will follow it.

And because you seem Confident, and think me bound to answer you, and consequently all others, not knowing how many hundreds may trouble me in the like kind, I send you this in print, that other mens mistakes and infidelity also may have the same remedies. But I shall conceal your name and dwelling, left the shame of your sin

ſin ſhould hinder your patient application of the remedy, ſave onely by telling you, that it is long ago ſince I read a noble Learned Lord who in a Latine Book *De Veritate* (*Contra Veritatem*) ſaid much againſt the certainty of faith: But it was all but learned froth and vanity.

I Reſt

A Servant of Chriſt, and deſirer of your faith and ſalvation,

Dec. 28. 16[illegible] R. Baxter

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THE SECOND PART OF THIS APPENDIX;

BEING

Some ANIMADVERSIONS On the foresaid Treatise *De Veritate*, Resolving several Questions there included or implyed.

HAving let fall the mention of that noble Authors Treatise, it came into my mind, that it having never been answered, might be thought unanswerable, and so the more considerable. Therefore I adjoin

join so much of my Animadversion, as the cause in hand requireth.

And First, I must give the Author the Honor of his great Learning and strength of wit. Secondly, I must confess that the Teachers of the Church, have been too often such, as have given him the scandal which he so oft expresseth, as more regarding their Interest than Truth, and not making clear the truth which they have taught, and often wronging it by their omissions or additions, or unsound explications. Thirdly, I confess the body of his Treatise containeth many very considerable things, in order to the disquisition of truth; especially about the suitableness of the faculties to the object, the conditions requisite to a true apprehension, and somewhat about the nature of truth it self: Though that which he calleth *Veritas apparentia*, I had rather call, *Evidentia Veritatis rei*. And I am not willing to think that I have *as many different faculties* as there are *different plants* in my Garden, or *Books* in my Study, or *Sentences* in those Books; And in several things I miss that accurateness

rateneſs which he pretendeth to: But theſe I ſhall paſs by.

" *Page* 219. he ſaith, [An vero a-
" liud (præter Pœnitentiam) & qui-
" dem convenientius detur medium,
" unde juſtitiæ divinæ ſit factum ſatis
" non eſt hic in animo exponere,——
" Hoc ſolummodo dicimus, (quicquid
" in adverſam partem a quibuſdam
" ſuggeratur) quod niſi ſola peniten-
" tia & fide in Deum, vitia & ſcelera
" quæcunque eliminari poſſint, & Ju-
" ſtitiæ Divinæ Bonitas Divina adeo
" ſit ἀνύβρις ut non ſit ulterius quo pro-
" vocetur, nullum univerſale ita pa-
" tere, vel olim patuiſſe remedium,
" ut fuerit quo confugeret miſera ex
" peccati ſenſu languentium turba, vel
" haberet unde gratiam & pacem il-
" lam internam conciliaret; & tandem
" in id deveniendum ſit, ut quoſdam,
" immo longe majorem hominum
" partem inſcios (nedum invitos) &
" creaverit & damnaverit Deus Opt.
" Max. Quod adeo horrendum, &
" Providentiæ, Bonitati immo & Ju-
" ſtitiæ Divinæ incongruum ſonat, ut
" mitiori immo & equiori ſententia di-
" cendum ſit, totum humanum genus

" ex

"ex pœnitentia ſemper habuiſſe me-
"dia unde Deo acceptum eſſe potuit;
"quibus ſi exciderit, non jam ex Dei
"bene placito, ſed ex proprio homi-
"num peccato, perditionem uniuſcu-
"juſque extitiſſe, nec per deum ſte-
"tiſſe quo minus ſalvi fierent.] The firſt Queſtion then is

Queſt. 1. *Whether if Chriſt, and not onely our Repentance, and belief in God, be taken for a ſacrifice and price given to God for mans Redemption, it will follow that moſt of the world are damned by Gods will without any Remedy, to which they could have recourſe for ſalvation?*

Anſw. Firſt, It is ſtrange that men ſhould be left Remedileſs, if Chriſt, and not onely their *Repentance* be the Remedy? Surely if Chriſt had given ſinners *nothing*, yet he hath *taken nothing from them.*

Secondly, We all confeſs the *univerſal neceſſity* of *Repentance?* But this is partly *coordinate* (as the *end*) and partly *ſubordinate* (as an *effect*) and therefore not *contrary* to the neceſſity of a *Redeemer? Repentance* is our *converſion*, and our begun Recovery from ſin: And will it follow that the *Phyſici-*

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an is unneceſſary becauſe *health* and *recovery* are *neceſſary*? Yea, and *ſufficient* in their kind?

Thirdly, How doth it follow that the *Remedy* was not Univerſal, when *Redemption* by *Chriſt was univerſal*? Chriſt *ſo far* died for all men, as by his death he procured them any Grace. But he procured *Grace* (though not *equal Grace*) *for all*: You confeſs an *univerſal Grace*, and yet an *inequallity* of *benefits*: we ſay, that Grace was procured by Chriſt: Do we *narrow* it at all, by ſaying, *Chriſt procured it*?

Fourthly, I perceive ſome mens miſ-explication of theſe things was your ſnare and ſcandal. Firſt, We diſtinguiſh between Chriſts procurement of our pardon and ſalvation by his *ſacrifice and merit with God*, and Chriſt as the *object of mans faith*, or as *Believed in* by man. We do not make the *latter* ſo univerſally neceſſary as the *former*. For we hold that *Infants* are ſaved, that believe not. But we hold that no one is ſaved for whom Chriſt did not ſatisfie Gods Juſtice and merit ſalvation. Secondly, And that

that this much cauſleſsly offend you not, we ſay, That this ſatisfaction and merit conſiſteth not in an *idemity* or gradual proportion of Chriſts pains or ſufferings to all mankinds, but in an *Aptitude* of his *Sacrifice* and *Righteouſneſs to attain the ends of God the ſovereign of the world*, (*the demonſtration of his truth, holineſs and righteouſneſs*, together with *triumphant love and mercy*) better than the remedileſs damnation of all the ſinning world would have done. Read but Maſter *Trumans Great Propitiation*, which ſheweth you the true ends of the ſacrifice of Chriſt, and this unjuſt offence will vaniſh. Thirdly, And we maintain (as is ſaid) that the merit and Propitiation wrought by Chriſt, is not to make our *Repentance needleſs*; But to *procure* it, and to make it effectual to its ends. *He giveth us Repentance* and Remiſſion of ſins. You confeſs that we may and muſt make a *New Covenant* with God upon our Repentance: In that Covenant *God promiſeth* us Grace, as *we conſent* to be his ſervants and children. Now if Chriſt did *procure* (and as Gods General

neral Administrator) *Give* us that *promise* of pardon and salvation to the truly *Penitent*, doth not this *more* oblige us to *Repentance*, and not *less*? And the *merit* of Repentance (if you will so call it with the Ancients) is quite of another order, rank and nature than the merit of Christ. Its one thing for the Innocent son of God to merit Repentance, and pardon to all that will Repent; And another thing by Repenting (through his grace) to perform the Condition of the further Grace of pardon or salvation. Fourthly, And yet further to heal your unjust offence, we do not hold that Christ maketh God *more merciful* than he was, or that his Redemption is the *first cause* of our recovery and salvation, causing God to be *willing*, who was unwilling before: But that *Gods love* and *mercy* and his *own good will* is the *first cause*, which gave us Christ for a Redeemer as a *second cause*, an effect of his love, and the Head of all the *means* of our Recovery; and the true meriting cause of that Grace and salvation which God will give us. Nor so meriting as to *change God*, but so merit-

meriting as to remove the Impediments of his grace as to the Communication, and as to become the *fittest Instrument of the Fathers love and mercy*, by whom to Govern the lapsed world, and to communicate grace and life to sinners. Fifthly, And yet fullier to satisfie your objection, we hold that. *All mankind is brought by Christ under a Covenant of Grace*, which is not vain, nor repealed by God; but as their abuse of the Grace of the Covenant may cast them out. For as a Covenant of *Entire Nature* or *Innocency* was made with *all mankind* in *Innocent Adam*; so a Covenant of *Grace* was made with *all mankind* in *Lapsed Adam*, *Gen.* 3. 15. in the *promised seed*: and renewed again with *all mankind in Noah*. No man can prove either a *limitation* of this Covenant to *some*, (till the rest by violating it become the Serpents seed, at least) nor yet that ever God did *abrogate* it, as it was made to all the world. Sixthly, And we further acquaint you, that it was not the *existent humanity* of Christ, that procured Grace and Life to the world, for those (about) 4000 years

years before his Incarnation. The meer *Decree and Promise* did serve for mans salvation all that time, without the *Existence* of his Humanity. Seventhly, Therefore when you grant a necessity of Believing *in God, as merciful*, you must needs include *Christ* in his Divine subsistence, for you must needs grant that the eternal λόγος or *wisdome* of God, must be the fountain and *determiner* of all those means by which his Love and *mercy* would communicate recovering grace and life to man. You will not *divide God* as the object of our faith, and leave out the *wisdome* that must manage all. Eighthly, And yet further to remove your scandal, we maintain that the Jews themselves were not bound to believe many that are now Articles of our Faith (*that Christ was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, descended to hades, and rose again the third day*) And that his very death and resurrection, were not believed by his own Apostles till he was risen. Nor understood they the Article of the Holy Ghost. So that before a more gene-

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ral belief in the Meſſiah did ſerve the Jews themſelves; That all this is ſo we are ſatisfied by this evidence. Firſt, By the ſilence of the Old Teſtament in the Matter, giving us no proof that ordinary (much leſs *all*) believers, had ſuch a particular knowledge of the office of Chriſt: And what is not revealed is not to be believed. Secondly, From *Heb.*11. Where faith is deſcribed (as in its latitude) to be the evidence of things not ſeen, and the ſubſtance of things hoped for, and a believing that God is, and that he is the rewarder of them that diligently ſeek him, and a looking for a better country and for a City that hath foundations whoſe builder and maker is God and a believing the word and faithfulneſs of God, &c. And the Holy Ghoſt when he purpoſely deſcribeth the faith which the ancients had been ſaved by, would never have left out the chief or any eſſential part. The ſame I ſay of *Rom.*4. and 2 *Cor.*4. 18. and 5. 1, 6, 7. *Jam.* 2. &c. Thirdly, The Text expreſly telleth us. Firſt, Of Chriſts Death and Reſurrection, and conſequently the offering himſelf

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a ſacrifice for ſin, and ranſom for the world, and dying for us, that the Apoſtles themſelves were ignorant of it till after his Reſurrection, *Mat.* 16. 21, 22. When *Chriſt told them that he muſt be killed and raiſed again the third day, Peter took him, and began to rebuke him, ſaying, Be it far from thee Lord, This ſhall not be unto thee,* Luke 9. 44, 45. *The ſon of man ſhall be delivered into the hands of men: But they underſtood not this ſaying and it was hid from them that they perceived it not.* Again, Luke 18. 31, 32, 33, 34. *All things written in the Prophets concerning the ſon of man ſhall be accompliſhed, for he ſhall be delivered to the Gentiles, and be mocked, and ſpitefully intreated and ſpit on, and they ſhall ſcourge him and put him to death, and the third day he ſhall riſe again. And they underſtood none of theſe things, and this ſaying was hid from them, neither knew they the things which were ſpoken:* So Mark 9. 32. Luke 24. 21, 25, 26. *We truſted this had been he that ſhould have Redeemed Iſrael. O fools and ſlow of heart to believe all that the Prophets have ſpoken, ought not Chriſt to have ſuffered theſe things*

things and to enter into his Glery: And beginning at Moſes and all the Prophets, he expounded to them in all the Scriptures, the things concerning himſelf. Here you ſee that they knew not that he muſt die for our ſins,, riſe again and aſcend to Glory: And that it is no proof that all that were juſtified before underſtood theſe things, becauſe that *Moſes* and the Prophets had foreteld them; For the Apoſtles themſelves underſtood it not in *Moſes* and the Prophets. Secondly, They underſtood not aright the doctrine of his *Interceſſion*, and that he muſt go to the Father and then be their high Prieſt, and that they muſt come to God by him, and ask in his name. For it is ſaid, *John* 16. 5, 6, 7. *Now I go my way to him that ſent me, and none of you asketh me whither goeſt thou? but becauſe I have ſaid theſe things to you, ſorrow hath filled your hearts---but it is expedient for you that I go away.* v. 24. *Hitherto ye have asked nothing in my name,* v. 26. *At that day ye ſhall ask in my name.* As for them that ſay that the Apoſtles knew that they were to come to God onely by a Mediator (as all the faithful

full did of old) but yet they knew not that they must come to him *by Christ*, and in his name. First, There was no Mediator existent but God before the Incarnation, though there was *to be a Mediator* after. Secondly, This implyeth that the Apostles knew not Jesus to be the Christ, and that they went to God by some other Mediator, which are both false. Thirdly, And if by *mediation* be meant the satisfactory price of his Sacrifice, they knew not that he was to die and to be a Sacrifice for Sin. Fourthly, And it is plain that they understood not rightly the nature of his *spiritual Kingdome* and *Reign*; But had got an opinion of an Earthly Kingdom for the Jews deliverance and exaltation: that Christ abideth for ever, *Joh.* 12. 34. in opposition to his heavenly abode was then a common opinion, *Luke* 24. We hoped this had been he that should have redeemed *Israel*: one would have sat on his right hand and another on his left: and they strove who should be greatest, *Act.* 1. Lord wilt thou at this thime restore the Kingdome to *Israel*? *Joh.* 16. When the Advocate was to be sent he was to

teach them all things, and to testifie of Christ, and to convince the world of *the sin of their unbelief*, and of the *righteousness* and *truth* of Christ, and of his *Judgment* or *Kingdome* and power, as consisting *(quoad exercitium)* in the debellation or dejection of the Kingdome of Satan, and destroying the works of the Devil. By all which (and much more) it appeareth that the Apostles, (though then in a state of Justification,) had a very general and defective knowledge of the Office of Christ; and that though his Prophetical Office was ordinarily believed (*Joh.* 4. The *Samaritane* woman could say, when the Messiah cometh, he will tell us all things) and a temporal Kingdom expected, yet his *spiritual Kingdom*, and especially his *Priestly office*, by his *sacrifice, death, resurrection, heavenly intercession* (for all the old Types and Sacrifices) was little understood by the Disciples. Yea, he sometimes forbad them and others to tell men that *he was the Christ*, because the great evidences of his *Resurrection, Ascension and Spirit*, by which it was to be evinced, were yet to come. And

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we believe not that all that were saved before, had more knowledge than the Apostles, so that though all the faithful Jews believed in the *promised seed*, even the *Messiah*, as one that was to be sent to be their Deliverer and Saviour, yet it was by a faith that was very general, and far from that distinctness, which after the Resurrection of Christ was required, of all to whom the Gospel was promuglate, which I have said the more of to you, lest you think that we hold what we do not, and so take occasion to erre by supposing us to err, *Clemens Alexandrinus*, *Justin Martyr*, *Arnobius*, *Lactantius*. and other old Christians do go yet further, then yet I have conceded to you.

And our very learned Dr. *Twisse* doth argue that God could have saved the world without a Redeemer if he had pleased, because he saved the faithful under the old Testament without any existent Mediator (except God himself) or any existent sacrifice or merit or intercession of him, and because he saveth Infants without faith. But for the first I take it to be at best too great temerity or audacity to dispute

whether God could have done things *better* or *otherwise*, which he has done so well: (of which I have said more in my Premonition before my Treatise, called the *unreasonableness of Infidelity*. (Though I know that *Wallens*, and many other learned Protestants say the same.) And as for *Infants* they are not saved without the *Sacrifice*, and *grace* of the *Redeemer*, though they know him not; nor are they in the Covenant without the faith of their *Parents* or *Owners*, which is as their own. And if the *Spirit* of the *Prophets* be called the *Spirit of Christ*, 1 Pet. 1. 11. And the *reproach of Moses* was the *reproach* of Christ *Heb.* 11. 26. We may much more conclude of the ordinary Believers before his coming, that Christ: *Interest* and his *Spirits operations* and *help*, extended much further than mens *understanding* of him, his undertaking and his future work. No doubt but the eternal λογος that had undertaken mans Redemption, and thereupon was our Lord Redeemer, gave even to *Socrates*, *Plato*, *Cicero*, *Seneca*, *Antonine*, *Epictetus*, *Plutarch*, &c. What light and mercy they had, though they under-

understood not well from whom or upon what grounds they had them.

Ninethly, And also we hold that the Jews were not the whole of Gods Kingdome or Church of Redeemed ones in the world (as I have fully proved elsewhere,) But that as the Covenant was made with all mankind, so amongst them God had other Servants besides the Jews; Though it was *they* that had the *extraordinary benediction* of being his *peculiar sacred People*.

Tenthly, And we hold that as the Jews had by Promises, Propheſies and Types, *more means* to know God and the Meſſiah to come than other Nations, ſo they were anſwerably obliged to *more knowledge and faith* than other Nations were, that had not, nor could have, their means.

If then *all the world* be under the *firſt Covenant* of Grace, and if you conſeſs this to proceed from the *wiſdome* and *goodneſs* of God, and that men are bound ſo to believe, and if Chriſt ſince his Incarnation hath diminiſhed none of the mercies of God to the world, but rather greatly increaſed them; and ſo where the Goſpel is not

not preached, nor cannot be had, they that refuse it not, are in no worse case than they were before, how can you say that *they are Remediless*, if Christ be the ransome and remedy?

We know that all men partake of a great deal of mercy from God, after the notorious demerit of their sin. We know that this mercy telleth them aloud, that God dealeth not with them according to the first Law of Innocency; They *see* he pardoneth them, they *feel* that he pardoneth them in part; that is, that he useth them not as they deserve. We know that all this mercy obligeth them to hope, that he will yet be further merciful, and to repentance, obedience, thankfulness and love. We know that the Heathen are no left as the Divels, without remedy, but all the Nations are under Divine obligations, to use certain means, which have a tendency to their recovery: And we know that God biddeth no man to use his means in vain.

Fourthly, Let us therefore first debate this Case, with any unbeliever that hath your objections, Whether you have any fault to find with the Christi-

Christian Doctrine of the way of mans salvation, *for the first 4000 years, before the Incarnation* of our Lord? If you have, First, Is it with the *Author?* Secondly, Or with the terms and conditions of life? First, The *Author then* was none but God. The eternal λογος, *wisdome* and *word*, did interpose to prevent the execution of strict Justice, by resolving to glorifie *Love and Mercy*. Do you deny the being of Gods *eternal wisdome* or *word?* Do you deny him to be *God himself?* Or a Divine subsistence? & dream that it is but some Accident in God? No? your fair description of God, *p.* 210. dischargeth you from the imputation of so gross an error.

You will say that the Divine *power* and *goodness* interposed as well as the Divine λογος *wisdome* and *word*. True: *Opera Trinitatis ad extra sunt indivisa*. but so that each hath an eminency in his own work, though not as *separated* or a *solitary principle* or cause. The *Father* and *Divine Vital Active Power*, was eminently glorified in the *Creation*; The *Son* and *Divine wisdome* is eminently glorified in the making of the *Remedying Medicine*; And the

Divine Love and Spirit is eminently glorified in the operation of it, to the *Health* and Salvation of the Soul. The Son, and the wisdome or word doth not finish all the work himself, but with the *Father* and *Divine* power, sendeth the holy *Spirit*, and communicateth to man the *Love* of God. And all together will be glorified in our glorification.

Secondly, And if it be the terms of life that do offend you. First, It is either the terms of satisfying the Justice of God. Secondly, Or the terms of conveying the benefits to man.

First, For the first, there is nothing in it, to give offence. For we dream not of any extrinsecal agent or action (much less that which was not existent till 4000 years after) having any proper casuality to change Gods mind or will; The sum of the Christian Doctrine about the Interposition and *Redemption* by the *Son*, for man upon his fall, is but this; As if God should say *I will not destroy or damn sinful man remedilesly, according to the strict termes of the Law of Innocency which he hath broken; but will give him a remedying Covenant of Grace; because I will in*

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the fulneſs of Time, provide better for the glorifying of my Truth and Holineſs, wiſdome and goodneſs, juſtice and mercy, than the remedileſs deſtruction of mankind would do; even by the Incarnation, doctrine, ſacrifice, merits, &c. of the eternal word.] So that this *grand work of God* is the *cauſe* of his *ſubordinate works*: but not the *cauſe* of any *real* (but only *relative* or *denominative*) *mutation in himſelf.* This all ſound Chriſtians are agreed in; And can this offend you?

Secondly, And for the *termes* of *communication* of Grace to man, it is either First, *The New Covenant* as a Gift of pardon and life, Secondly, Or the *conditions* which it requireth of man.

First, The former you neither do find fault with nor can do (That God ſhould give the world a Recovering and pardoning Law.) Secondly, The ſecond is all that is here liable to your exception. And what do you think amiſs in that? First, Not that *Repentance* is one of the Conditions of further Grace; for that you plead for? Secondly, Not that *Fides in Deum miſericordem, Faith in Gods revealed mer-*

cy as pardoning sin, is required of man for that also you plead for.

But you would have *his goodness and mercy to be a sufficient satisfaction to his Justice?* *Answ.* First, I hope you will not exclude his *wisdome*, because you abhorre Atheism as folly. Secondly, And I hope you will distinguish *between*, the *prime satisfying Cause*, and the *satisfying means*; These plainly differ. The *prime satisfying Cause is Gods wisdome* contriving and determining of the fittest way to *communicate* his *love* and *spirit*. But the *prime satisfying means* is *Jesus Christ*, who was to do that which was fittest to attain the foresaid ends.

But that which you will accept against is, that the *Belief in Christs future incarnation was made then necessary to salvation.* *Answ.* First, See that you feign not the Christian Doctrine to say more of this than indeed it doth, which I have opened to you before. I told you how narrow the Apostles own faith was before Christs Resurrection. We know that the believing Jews, knew not so much as *they*, nor so much as the Prophets, and

more illuminated men: And we know that the rest *of the world* had not so full a revelation as the *Jews*. But we know that all that had the notice of his *promise*, were to believe the truth thereof: And those that had not the *word of promise* made known to them, had the *possession* of *many such mercies* as that *promise* gave, and as intimated much of the same grace which the *promise* did: Therefore none could be bound to less than to believe, that *God of his mercy would pardon sin and save penitent Believers, by such a means of securing the honour of his holiness, truth and justice, as his infinite wisdome should provide.* This much you cannot deny. And that the *promise of the Victorious seed* (though it seem too obscure to bind men to so distinct a faith, as ours is) was by Tradition told to *Adams* posterity, and that they had a General belief of such an expiation for some time, seemeth intimated in the *early* and almost *universal* use of *sacrificing*, of which I shall speak more anon. Hitherto then I have vindicated the Christian Doctrine of mans salvation, for the first 4000 years.

Second-

Secondly, And is there any thing since which should make it more offensive to you? First, As to the Person of *Christ* I have said enough in my Treatise (the Reason of Christian Religion.) Verily I think it far harder to confute those that feign *all the world to be animated by God as the universal Soul, and to conceive how God*, who is most intimate to all things, in whom we live, and *move* and *are*, should not be as *neerly united* to all things, as Christians believe him to be to the humane nature of Christ (though undoubtedly it is not so) than that he should have that *neer union with his humane nature*.

Secondly, And as to Christs work, I have so largely shewed you the necessity, the reasonableness and the harmonical congruities that I will not repeat them. In a word, The New Testament is the Doctrine of the eternal Word *wisdome or word of God Incarnate to communicate the Divine Spirit, and love to man, to be a sacrifice for sin, the Conqueror of Satan, Death and Sin, the Head over all things to the Church, the Author of Redemption, the grand*

Administrator of the new Covenant, the Reconciler and Restorer of man to God, the Teacher, Ruler and High Preist of the Church, in order to this our Restoration and Salvation.

Thirdly, But if it be the *Time* of his coming that doth offend you, I have answered that, and further adde. First, What is there in fooliſh man that ſhould encourage him to dream, that he better knoweth the fitteſt ſeaſon for Gods works, than God himſelf. Secondly, Man was not all the while before, without the *Benefits* of this dedeſigned and undertaken Redemption: He was ſtill under a Covenant of Grace. Thirdly, Conſider well that God did not intend to give mankind that had ſo heinouſly ſinned (by preferring the Devils word before his,) a *preſent* and a *perfect pardon*, but onely to give a new Law and Covenant which ſhould be a conditional gift of pardon, to be obteined in full perfection, in time, and by degrees, we had made our ſelves voluntarily the Slaves of Satan: And God would not deliver us all at once. We had forfeited the heavenly aſſiſtance of the holy

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spirit, and God would not give it us all at once. Mans time of healing the wounds of his own sin is the time of this life: and the perfect cure will not be done till our entrance into the perfect world. And as it is with *Individual* men, so it is with the *world of all mankind*. *Grace* mitateth *nature* and doth all by degrees, darker Revelations were meeter for the Infancy of the world, and *clearer at noon day*, and riper knowledge fitter for its maturity. And when Satan by Divine permission had plai'd his part, and seemed to triumph over the sinful world, it was time for Christ to come, by *Power*, *Wisdom* and *Goodness* meanly cloathed to cast down his Temples and Altars, to subsidue his Kingdoms, and to triumph over the Triumpher.

Fourthly, But if it be the *present conditions* of the *new Covenant* since Christs Resurrection, that offendeth you, *viz.*, that the world is required to believe in him, I have answered that, and now adde. First, Remember what I said before, that *no mans condition is made worse by Christ*, than it was *before his incarnation*. They that neither

neither *have* nor *could have* the *Covenant of Grace* in the *last edition*, are under it as they *were before* in the *first edition*, further than as their after sins have deprived them of any of its benefits. Therefore the coming of Christ hath not *narrowed the Church*, nor repealed or diminished any grace that before was given, but added much more. Secondly, When there was *more Grace* to be given, it was needful that the *Condition* should be suited to it. Would you rather be without the *Graces* and benefits, than be obliged to *Believe*? would you be cured by one that you would not *believe*, nor take for your Physician? would you be *taught* by one that you will not *believe* or take for your Teacher? would you be *ruled* by one that you will not believe is your Ruler? And I have proved to you, that God bideth no man believe either without a *meet object*, or *meet evidence* of the *credibility*, yea the certain verity of that which he is commanded to believe. And the belief required of us, is but a *means* to our love of God and our belief of the everlasting glory,

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and consequently is needful to our further duty, to our perfection and our felicity. Do you not think your self, that the greatest demonstrations of the Divine Love, are fittest to breed Love in us to God? And is not this wonderful work of mans Redemption a wonderful demonstration of Gods Love; If you say that it is *incredible* because *wonderful* and *incomprehensible*, I answer you, It is the *more credible* because so *wonderful*. I cannot believe that any thing is a work of God, especially one of his *great transcendent works* which mortal man can comprehend. The work of the *Father* and of *Omnipotency* in *Creation* is *wonderful*; will you therefore say that there is no *world*? The *work* of the Holy Ghost in *Regeneration* is wonderful, &c. especially in our *perfection* in Glory. And will you say therefore that there is no *Sanctification* or *Glorification*? so the work of the *Son and Divine wisdome and word incarnate* is wonderful; And it is the fitter to be thought a *work of God*.

And would you not say your self that

that if God should send an Angel from Heaven, to tell you his will, and tell you what is good and evil, and to tell you the certainty of the life to come and the Joyes thereof, would it not be a singular help to your *Belief* of all these things revealed, if he did but give you sufficient proof that he is sent of God? What perverseness is it then to quarrel with Gods greatest mercy as incredible, meerly because it is wonderful and great, and therefore fit for God to give. Thefore observe here the error of those men, that overlook the *Benefit*, and taking all *Duty* for a *Burden* dispute against the *necessity* of the *Duty*: whereas all our *Duty* is our *Benefit*, like the duty of *feasting, rejoycing, receiving* money or honour when given us? And the true state of our Question should be, *Whether all they that by the Gospel have the offer of a Saviour and Salvation, and all those treasures of mercy which are brought to mankind by Christ above what they had before his incarnation, are bound to believe that procurement and offer, and to accept so great a gift?* When the same men that question this, can be willing

willing to accept of wealth and honours, without disputing whether they may not live without them, and will say, *Quis nisi mentis inops oblatum respuit aurum?* And he that can make a sorry shift with a Candle, will not dispute whether it be his duty to open his Windows & let in the light of the Sun; It is Riches of Mercy which all they dispute against, who think they speak against the necessity of some difficult duty.

Thirdly, And remember again that your self confess an *Inequality* of Gods *Benefits*, and that he is not bound to give them to all alike, though there were no inequality of demerit in the Receivers, If then he give *more to the Church* by *Christ Incarnate*, then he did before his Incarnation, or more than he giveth to the *world* that never hear the Gospel, *their Eye* should not be evil because he is good; much less *ours* who receive the benefit.

Fourthly, And I am glad that all that you require of God for *All the world*, is but that their Salvation or Damnation may be brought to their own *free choice*, and not their perditi-

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on be a thing unavoidable by Gods meer will, without their culpable miſchooſing. And all this we maintain as well as you: And you can never prove that the Chriſtian Religion doth deny it. Nay tell me if you can what *mercy your doctrine* giveth to *all the world*, which *ours* giveth them not? Do *you* ſay that they are not under the *meer Law* of *Innocency* made with *Adam*, but under the *Law of grace*, which after was given him? ſo do we. But you ſay, that this *Law of Grace* is *the Law of Nature*? [illegible] not *names* abuſe us: It is not the Law of *Innocent Nature*: But it is ſo fitted to mans *Lapſed State*, and doth alſo ſo fitly expreſs the *Gracious Nature of God*, and alſo hath ſuch evidences in Gods *merciful providence* and dealing with the ſinful world, that in all theſe reſpects, if you call it the Law of Lapſed and *reprieved nature under its reparation*, we will not contend about the name.

But you ſay that all men may be ſaved, if they reject not their ſalvation: ſo ſay we, that all ſhould be judged according to that means and Law that is given them, their Conſciences accuſing

sing or excusing them in the day when Christ shall judge the world, as the Gospel telleth us. And none perish now for the meer sin of *Adam*, nor meerly for want of the Innocency required by the first Law; but for the refusing and abusing some mercy purchased by Christ, which had an apt tendency to their Repentance and Recovery.

But you lay the main stress on this, that *All men may be saved by true faith in God and true Repentance without believing in a Crucified Christ.* And *we say* that no man in the world shall perish that hath *true faith in God* and true *Repentance*; For all such do *Love God as God*, and do devote themselves to his glory, to obedience and Love: and do hate sin as sin; and so are holy. And God cannot cast that Soul into Hell that loveth him and beareth his Image. Holiness hath so much of God and Heaven in it, that this would be to cast Heaven and Gods Image into Hell, and to jumble Heaven and Hell together. Do we not then grant you as much as you can reasonably desire. Tell us but what Heathens or Mahometans

means are *Holy, truly penitent for all sin, and devoted to God in obedience and love*, and we will grant you that they shall all be saved.

But you were ware that we would tell you that this Repentance and holiness is not a thing, which sinful man is so easily brought to: And therefore the Question must be, *whether really these Heathens do truly Repent and Love God as God or not?*

Answ. First, Here you may perceive that though before you did but require that salvation be brought down to the Sinners choice, yet now that will not serve the turn: Yea, though *Faith in God, and true repentance* were the terms that you were satisfied should be imposed on all, yet now you are loth to stand to that, unless we grant that all these men have the *power* so to *believe* and *repent*. Well if by *power* you mean a *Natural faculty* we grant that they have the power of *Intellection* and *Volition*. And if it be the *object* that is in question, we grant that the *object* of that *Faith and Repentance* which you mention your self is certain and existent; And if it be the *evidence* of

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the *object* that is in question, we grant that the *Being, Power, Wisdome, Goodneß, Holineſs, Truth, Juſtice and Mercy of God*, are revealed to mankind, by an evidence ſufficient in its kind; if their ſouls be but rightly diſpoſed to receive it: And that *ſin* to be *repented* of, is diſcernable in themſelves is doubtleſs. *Amyraldus* largely labours to prove, that as God bindeth no man to natural impoſſibilities, that is, to any Act without, Firſt, A *faculty* that can do it. Secondly, An Object. Thirdly, Evidence of that Object (As not to ſee. Firſt, without an eye, Secondly, That which is not in being, Thirdly, Or that which is a thouſand miles off, or in the dark, without Light) ſo that all Heathens have firſt the *natural faculty*, Secondly, An *object* which would ſave them if truly believed in and Loved; that is, *God*: Thirdly, A Revelation of this object: And that the τὸ γνωστὸν τοῦ θεοῦ is ſuch an object as would procure their felicity if duly apprehended. See alſo Mr. *Truman's* Treatiſe of Natural and Moral Impotency.

But

But *indeed* when all is done, the wit of man that is offended with God, as if he gave not all men a *power* to be *saved*, will not be satisfied if that be granted, unless also he actually save them. Should we grant you all the rest, if some yet *are damned*, when God *could have* saved them, it will not satisfie them that will be above God, and will judge their Judge.

But because you seem satisfied with less, suppose all the question come to this, *Whether or no those that never had the Gospel, do ever come without it to true faith in God, and true repentance and so to be saved?*

Answ. First, And when we have granted you what you first desired, that none perish but those that are *willfully impenitent and believe not truly in God*, why must the controversie be carried to mens *hearts*, and *acts*. I can read *Gods Law*, but I cannot know or read the *hearts* of millions whom I never saw. Must I be obliged to know the thoughts of every man in *China*, *Tartary*, *Japan*, or the *Antipodes*? Secondly, What *number* is it that you put the question of, and whose *Repentance* you assert

assert? Is it *All* or but *some*? If *All*, he must be mad that believeth it, that *All men are true penitent Belivers in God.* If but *some*, First, Would not your wit quarrel still with God for damning all the rest? Secondly, And must it be the *greater* part or the *lesser*? or would you know on what number or where to find satisfaction? And what have we to do to judge anothers Servants: To their own Master they stand or fall.

Secondly, And methinks you should easily grant at *least*, First, That *Repentance* and *Holiness* is *far easier* to them that have the Gospel, than to them that never heard it. Secondly, And that they are far more *common*. And so that *far more Christians* are *holy and saved* than of others. For, First, Tell me; If God should send an Angel from Heaven as aforesaid, with miraculous evidence of his mission, to call men to repentance and belief in God, and Glory, would it not be easier for those men to repent, than for others? Nay would not you the easilier believe in Christ your self if you had but such an Angel to confirm you? why then should

should not the word of Christ, who by his Miracles, Resurrection: and the donation of such a Spirit to his Servants, proved his mission from the Father, be a help to our Faith and Repentance. Especially when his word hath a self evidencing Light also in the Image and superscription of God upon it. Secondly, You will not deny but that the difference of common lower means, doth make Repentance much easier or harder to one than another. Take one man that is born in *Brasile* or *Soldania* or among any other savage People; or that is bred up in a Tavern, Ale-house or Whore-house, or Gaming house, among those that make a scorn of godliness; and take another that is bred up to Learning, Labour and Godliness, among them that by doctrine and example do honour and command a godly, righteous, sober life. And hath not one of these abundance more hinderances to his Repentance than the other. Thirdly, And will not *sense* and *experience* make you certain that the Christian part of the world, hath

more such helps than all the rest. Is there not more Reason, Learning, Sobriety, Doctrine, all sorts of Teaching there than among the rest. Were it but that Christianity hath furnished the World with more *helps* to repentance and *Holiness*, the case were clear. Fourthly, And a little acquaintance with the World, and the History of it, may fully satisfie you, that *de facto*, there are actually far more *knowing*, *penitent*, *holy Persons* among Christians than among any others. When therefore the fact it self is undeniable, and we see that more Souls are *healed* by Christ in the Church, than in the World without, what need we any greater evidence.

And if there were no more in it than this, that the actual knowledge or belief of Christ incarnate, doth make so great an addition to the helps and hopes of Sinners, and maketh *conversion* from sin to God, and salvation so much more *easie* and *common* (as *Aquinas Cont. Gent.* argueth) should not this be received with the greatest thankfulness, rather than with unreverent arrogant Contradiction.

But

But I proceed to overthrow your Fundamental Error [*That repentance alone with the mercy of God is a sufficient satisfaction for our sins to divine Justice.*]

First, If it be but proved that *de facto* God hath required and provided another *Sacrifice* for satisfaction, then you cannot call *Repentance alone* sufficient. But this is proved fully.

Secondly, If the great work of our Redemption by Christ, have all those blessed ends, tendencies and effects and bring all those benefits to mankind, which in the treat forementioned I proved; If it was so actual a demonstration of Gods wisdom and love, of his holiness and truth, his *Justice* and *Mercy* as is there manifested and proved; If it have brought men such helps to Repentance and Holiness as are forementioned, how perverse will it be then to say that our *Repentance* was sufficient without, the *Sacrifice* and *Merit* and *Intercession* and *Administration* which did procure and behow it: How absurd is it to say that the Cure of our Disease is sufficient for us, without

the Physician, the *Medicine*, the *Apothecary*, the *Application*, which we see by certain experience are the things that *work* this *Cure*. And which you your self cannot deny but that they effect this Cure (of Repentance or Holiness) far more *easily and commonly* than it is ever wrought without them? (Nay it is certain that the *Grace of Christ*, is absolutely necessary to Repentance and holiness in any one in the world, (*whatsoever be thought of the necessity of the knowledge of Christ incarnate.*)

II. Quest. *Whether the Notitia Communes be not many more than this learned and noble writer doth enumerate*, viz. First, *That there is one onely God at least supreme* (*whom he very well describeth by his attributes.*) Secondly, *That this God is to be worshipped, and prayed to*, (*Religion being ultima hominis differentia* pag. 214) Thirdly, *That the due conformity of our faculties* (that is their holiness and rectitude) *is the chief part of Gods worship; especially Gratitude*, Fourthly, *That all vices and crimes must be expiated by repentance.* Fifthly, *That after this life there*

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is another life of rewards and punishment.

Answ. All these are excellent concessions, as being not onely Truths, but such *Notitiæ Communes without which a man is scarce a man*, but unman'd. Except that the fourth doth erroneously assert the foredisproved sufficient satisfactoriness in our Repentance. And that this is not a *Notitia Communis*, I further thus manifest.

First, By all humane Laws and Justice. No King will make such a Law as this [*Let all the subjects be Traytors, Murderers, Oppressors, Perjured, never so long, and Repent at any time before they die, and all shall be forgiven*] meer Repentance will not save such persons from the Gallows. Secondly, And as to more private Justice, no man giveth his children and servants such a Law [Disobey me, burn my house, seek my death, and do all the mischief you can, and repent at last, and you shall be forgiven] Therefore meer Repentance is not sufficient satisfaction, according to the *Notitiæ Communes* of mankind. Thirdly, The *transfor-*

of the thing doth prove it; Because it is not sufficient to secure the *ends* of *Government*, Should such a Law alone be made, (that men shall be forgiven all the villanies of their lives, if they will but repent at last.) First, It would encourage the most in the world to live in all manner of wickedness: If the hearts of men are fully set in them to do evil, because sentence against an evil work is not *speedily executed* but *delayed*; How much more, if they were sure it should *never* be executed? Secondly, The Laws and Lawgiver would be contemned, and lose their Ruling power. Thirdly, The *common good* would be prostituted, and cast away utterly, and no man should live in safety and peace, because of the dominion of wickedness.

Object. *Doth not Christianity then introduce these evils, which giveth pardon to all the penitent?*

Answ. No: First, because that only Christianity doth acquaint us of a *further satisfaction to justice* than *mans repentance*, by which all these *ends* of Government, may be obtained better than by our perdition. Secondly, Because

cause it giveth us *no assurance of life* and *time* of Repentance, but calleth us to be *alwaies penitent* and *ready*. Thirdly, Because it teacheth us of the *blindness of the* mind, the *power of sin*, and *hardness* of the heart, by which Repentance becometh so *great and hard* a work, that without *Gods grace* it will not be done; And his grace is to be diligently sought in the use of means; and is so little at our command, as that the *resisting of the holy Ghost*, may cause us to be *forsaken of God*, and given over to our *own hearts lusts, to walk in our own Counsells*, *Psal.* 81. 11, 12. Fourthly, Because God doth not *totally* and *perfectly* pardon all sin, when he doth pardon the *everlasting punishment* (though some in their ignorance will say so and revile those that will not be as ignorant.) He pardoneth not *temporal chastisements* and *death*: he remitteth not the sad penalties of a *temporary* and *partial desertion by his spirit*; horrours of Conscience and fears of Hell. He remitteth not the temporal punishment by *Magistrates*, but commandeth Justice to be done even on the penitent, even to the

loss of life it self. Fifthly, And his mercy is so great, that through Christ he will forgive the *eternal punishment*, and will judge men as he *findeth them*, and not as they have *been*, before conversion: So that without Christ you cannot imagine how God should neither send one to Hell or misery that loveth him, and hath his Image; nor yet expose his Government, Laws, and the common good to so much mischief, as the Proclamation of a pardon to all villanies that are but repented of at last (alone) would cause.

Object. *But if the King must not save a Traitor or Murderer because Christ died and satisfied for him, why should you say that God doth so.*

Answ. Firſt, Because Christs Sacrifice and merits, were not to satisfie the King, but God. Secondly, Because that God who is satisfied by them, hath told us how far and with what exceptions he is satisfied: Not so far as to excuse men from the Laws of men, or temporal Justice, chastisement or death; but to save them from everlasting misery, and procure them everlasting happiness, and to

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sanctifie their unremitted castigatory penalties, to the furtherance of these ends.

And that there are more *Notitiæ Communes* about Religion than the five forenamed is easily manifested. It is as common a truth that *all men are sinful and depraved even from the first* (however it came to pass) *that they are indispos'd to the certain duties and ends, which their nature was formed for. That God is the universal Governour of man, by moral means; That he is just and true, that God only can make known to us, what is pleasing to himself and what reward or punishment he will retribute, That mans darkness is so great, that he learneth all this from nature alone, with great imperfections, doubtfulness and dissatisfaction: That therefore a further supernatural Revelation, which is sure would be a great confirmation and satisfaction to mans mind. And therefore almost all the world do hearken after Oracles, Prophecies, Visions* or some such further *Revelation, as Confessions of the unsatisfactoriness of their natural light. That all Gods Revelations are certainly true. That whatever Revelation*

lation hath: First, *On the doctrine of it*, no *contradiction to natural truth, but the clear Impress of divine Power, Wisdom and Goodness* as its *self evidence*. Secondly, *And maketh the same impress by divine co-operation on mans Souls in sanctifying them*. Thirdly, *And was attested by a multitude of evident uncontrolled Miracles*, (*Resurrection, raising the dead; giving to multitudes a Spirit of Miracles*, &c.) *this Revelation hath Gods Seal and Witness, and can be from none but God*. These and many more which I have recited in my Treat. are naturally known Verities: As you very well confess all the ten Commandements to be (going a little further than I see my self) while you make one day in seven as separated to Gods worship to be such, of which elsewhere I have delivered my mind, how far it is a natural or supernatural notice.)

III Quest. *Whether the Notitiæ Communes are the only certainties in Religion?*

Answ. No: Can you possibly deny all certainty of *Discourse* and *Conclusions*, *Ex vero nil nisi verum sequitur*.

will

will you condemn the Judge as condemning a Malefactor upon uncertainty, when he thus argueth. *All wilful Murderers must be put to death*, This is certain in the Law. *This man is a wilful Murderer.* (proved certainly by confession, evidence and witness) *Therefore this man must be put to death*: so I argue (*what ever doctrine is attested by a multitude of certain uncontroled Miracles, and by the divine Impression it self, and the divine Image wrought by it on all; that truly receive it, is attested by God himself, and is certainly true. But the Doctrine of Christianity was so attested*: Ergo *it is attested by God himself and true.*

The major is a *Notitia Communis*, or naturally known truth. The minor was known by *sense* it self to the first Witnesses; (and that was as natural a *notice* as any man is capable of, and as sure (whatever the Papists say against it for transubstantiation:) nothing can be sure, if all sound Mens senses with their just objects and conditions, are not sure in their Perceptions) And how *sure* the *distant Believers* are I have largely opened in the Trea-

Treatise: Therefore the Conclusion must be sure.

Object. *But* (say the misinformed unbelievers) *that which all mankind believeth or knoweth hath its evidence in nature it self, but beliefs of pretended Revelations, Oracles* and *Visions are as various as Countries almost, and therefore uncertain.*

Answ. First, To the last part first I answer, in your converse with men, you will think him unnatural, unsociable, mad, that will either *believe all things or believe nothing.* There is *credible* truth, and there is *incredible falshood:* And will you beleive that either God saith all that every Lyar Fathereth on him, or else that he never revealeth his will to mankind any otherwise than by his common works. When God hath made a Revelation of his Will to the World, the Devils usual way of hindring the beleif of it is by *imitation*, and by putting such names and colours on falshood (by false Prophets) as God doth on the truth: Shall we therefore conclude that either all or none is the word of God. Or that God saith not true unless

unless the Devil say true also.

Secondly, And will you mark the gross error of such Reasoners about the *Notitiæ Communes*. First, It is certain that no *actual Knowledge* (*conceptive* or *intellectual Verity*) is *born* in man, Infants know not these *Common Notions* at all. As the Eye is not born with the actual Species of all things afterward seen, but only with a seeing power and disposition; so these are called *common Notions*, because mans intellect is so *able* and *disposed* to know them, as that they will be known easily upon the first due evidence or notification of the Object, and therefore almost all men know them. Secondly, It is certain that this knowing faculty in man (as this noble Lord saith) requireth its proper conditions for its true apprehension of the Object. Now some mens understandings have the help of these conditions far more than others have (he nameth to you the conditions himself.) Thirdly, It is certain that the understanding performs not all its apprehensions at once or at first, but by degrees and in time as the Objects are duly

duly presented. As an Infant seeth not the first day all that ever he must see; nor a Schollar learneth not the first day all that he must learn. Fourthly, It is certain that the *latter* apprehensions are as sure, if not more clear then the first: As he that lived twenty years at home, and afterward travelleth to *London*, doth as certainly then see *London* as before he did his Fathers house; so a Schollar doth afterward as certainly understand *Horace*, *Virgil* or *Homer*, as at first he understood his Primmer. Fifthly, It is certain that as particular *notices* are multiplied *quoad actus* in *time* by use and information, so the *knowing disposition* of the *faculty* is increased: And the notice of a thousand truths doth so advance the understanding, and befreind other truths not yet received, that such a man can know more afterward in a day, than an ignorant man can learn in a year. Sixthly, By all which it is a most evident thing, that to make *common Notions* to be the only certainties, is a weakness below a rational man: And it is to make the intellect

of

of an Infant to be the ſtandard or meaſure of all certain intellectual verities, and to make the Schollar even before he goeth to School as wiſe (as to certainties) as his Maſter and to make a new born Child to have ſeen as many Objects as *Drake*, or *de Noort*, or *Sandys*, or *Ludovics Romanus* in all his travels. In a word the *Notitiæ Communes* being the very loweſt degree of knowledge are thus equalled with the wiſdom of the greateſt Philoſopher or Divine or Judge: Was this learned Lord when he wrote this Book ſure of nothing, but theſe *common Notions* i. Religion. Seventhly, To which I might add that even in mens natural capacities, there is a wonderful difference: As Ideots know little, ſo Dullards not much: And muſt the wiſeſt go no higher than theſe. Eighthly, And will Lawyers, Stateſmen, Phyſicians, Philoſophers, make this conſent of all mankind, the teſt of all their certainties? If not, why ſhould we do ſo in our ſearch after the greateſt Verities, which are moſt worthy of all the ſtudy of our Lives.

No-

Nothing visible is so analogous to mans soul as fire. The nature of which is to be ever of an active illuminative and calefactive faculty; but doth exetcise it in such various degrees as the fuel doth occasion. There is fire in a flint or steel, yea in all things: But is it the best way to know what fire is and can do, by judging of it onely as it is in a stone? No: but take your steel and strike the flint, and adde the combustible fuel, and that which is in a stone can set a City on fire? And *nil agit quod agere non potest*, whatever act is produced, proveth an antecedent power. So if you would judge what mans *soul is*, and can do, and what truth is in the Intellect, it is not in fools but in the wise that you must discern it.

And by this those may see their errour, who are tempted to think that mans soul is but highly sensitive and imaginative, or not made for *heavenly* and *holy* employments, because so many ignorant and wicked people are otherwise disposed: whereas the *Power* and so the *Nature* of *mans* soul is certainly gathered from what the

wisest

wisest do attain: Because nothing can *act* beyond its *Power*: And if the attainments and acts of *some mens* souls do prove such a *Power in them, all souls* of men are of the same species, and therefore the rest might attain it if they had the same objects, evidences, excitations and improvements. I think all this is plain truth.

Ninethly, And if by *believing* you will heartily give up your souls to Christ and his Spirit, you will find that there is yet a more excellent addition of knowledg and certainty to be obtained than by all other means could be procured: At least, as to the *intension* and *clearness* of the Act, if not as to the *extension* of it to more objects.

IV. Quest. *Whether the aforesaid Common notices do make up all the Religion of the Catholick Church? And whether the Catholick Church be all the world believing these common truths.*

Answ. The question is either *de nomine ecclesiæ*, or *de re*. As to the name, the word is not used in Gods word for any but the Society of Believers as separated from the unbelieving and ungodly

godly world. As for men themselves, every one may use this and other words in what sence he please. But how aptly you may judge.

Quoad rem, I have told you before, how far all the world are capable of salvation, if that be the question. And I adde, The *Kingdome* of *God* is a word of a larger sense, but the *Church* of God properly so called is *Narrower*, being *Coetus evocatus*. *The Kingdom of God* signifieth, First, All that *de jure* are obliged to subjection and obedience; And so all mankind on earth are of his Kingdome, even Rebels. Secondly, Or it signifieth all that *consent* to *subjection* and *obedience* and *profess* it: And these are First, Such as profess subjection to God under some lame, defective, false conception; (as one that alloweth them to worship Idols under him, or to live in wickedness, or one that Governeth not the world by a Law, or will not make a Retribution hereafter, or as one that will pardon and save men, onely for their superstition or without a Saviour) And thus allmost all Heathens and Infidels are of

Gods

Gods *Consenting Kingdome*, *Secundum quid*, *Eatenus*, so far as this cometh to, and no more: Secondly, Or such as *profess subjection*, *and love to God* as truly described; And as reconciled to man and saving them by Christ our Mediator: And these are *quoad actum* First, But *oral* or unsound, not Cordial Professors; And such are Hypocritical Christians, who are *simpliciter* of the visible Church. Secondly, Or *sincere Consenters*, who are *simpliciter* of the essential mystical Church of the Regenerate. Now when we thus open the Case as to the *Thing*, there remaineth, besides the controversie *de nomine*, no more than how far Heathens are under a Covenant of Grace, and how far they are capable of salvation, of which I have said enough before.

V. Quest. *Whether all Revelation for Religion must be but Notitiarum Communium Symbolum*, *A Creed containing these common notices or truths.* (as is asserted p. 221.)

Answ. I have said enough against this before. First; What need God send a Prophet or an Angel to tell the world

world that which they all knew certainly before? Secondly, Full existence assureth us (as I have proved in the Treat.) that mankind hath need of more. Thirdly, More tendeth to perfect mans *understanding*, and consequently his *will* and *life*: This is undeniable. And mans perfection is his felicity and end: And therefore more than those common notices is needful to his end. Fourthly, Else as is said, you will reduce all the world to the measure of that part which is the lowest, the unwisest and the worst. You would not in *wealth* or *health* be equalled with the *basest poorest* or the *sickest*: nor yet in wit and knowledg of other matters with the most foolish: And why then in the *knowledg*, *love* and *practice* of *Holiness*?

VI. Quest. *Whether* (as some others say) *all supernatural Revelations be to be tryed by the common notions known by nature.*

Answ. First, It is supposed that all that pretend to Prophesie and Revelation are not to be believed: And therefore that we must try the Spirits whether they be of God; and that all tryal

tryal of things unknown, must be made by some foreacknowledged principles, if it be a *conclusion* that must be known. Secondly, It must therefore next be understood, whether the Truth of the Gospel be to be known as a *simple term*, or a *self-evident proposition*, or as a *true conclusion*? First, The first kind of knowledge onely apprehendeth the *words and sense*; but not the *Verity*. It is the *Truth* of the Doctrine that we enquire of. Secondly, Many Divines assert the second way, and say it is *Principium indemonstrabile*; Like [*est vel non est*:] Doubtless this is not true as to the *Natural Evidence* of the proposition, principle or doctrine. But I think that in the very hearing or reading Gods spirit often so concurreth, as that the *will* it self shall be touched with an internal gust or savour of the goodness contained in the doctrine, and at the same time the understanding with an internal irradiation, which breedeth such a sudden apprehension of the Verity of it, as nature giveth men of natural principles. And I am perswaded that this increased by more experience, and

Love

Love and inward gusts, doth hold most Christians faster to Christ, than naked reasoning could do: And were it not for this unlearned ignorant persons, were still in danger of Apostasie, by every subtile Caviller that assaulteth them. And I believe that all true Christians have this kind of internal knowledge, from a suitableness of the Truth and Goodness of the Gospel to their now quickned, illuminated sanctified souls. Thirdly, But yet I believe that this is not All the knowledge of the truth of the Gospel which we have: There is a *common Belief* of its truth by other means which most usually *goeth before* this Generative spiritual reception and belief; usually they that are converted to holiness by the Gospel are such as had *some Belief* of it before, and not such as took it to be false to that moment. And *after Conversion*, it is to be known as a *certain demonstrable Conclusion*: And so the faith of wise and settled Christians is *most rational*: And they are thus made capable to *defend* it against *Temptations* and *adversaries*, and to *preach* it rightly to unbelievers.

Thirdly,

Thirdly, The premiſes from which this concluſion is proved [*The Goſpel is true*] are both of them truths of infallible evidence, viz. [*Whatſoever doctrine is atteſted by ſo many and ſuch miracles extrinſecally, by the ſelf-evidencing impreſs of Divine Power Wiſdome and goodneſs intrinſecally, and by the effecting the like Impreſſion in holy Life, Light and Love on the ſouls of all ſincere receivers, is certainly true, being atteſted by the Spirit of God: But ſuch is the doctrine of the Goſpel: Ergo it is true as atteſted by the Spirit of God.* I ſaid before the firſt is a natural Verity. The ſecond propoſition is partly of *ſenſe* and partly of internal and partly external experience, as is largely manifeſted.

Now as to the Queſtion, Firſt, No doubt but our *Natural faculties* muſt be uſed in trying ſupernatural Truth.

Secondly, No doubt he that diſputeth with or preacheth to an unbeliever ſo as to prove what he delivereth to be true, muſt deal with him upon ſome common principles which both parties are agreed in; or elſe there is no room for proof or for diſpute.

Third-

Thirdly, But some persons are so ignorant of those certain principles which infer the truth of Gospel revelation, that they have need first to be convinced of them: which must be done by inferring them from the *first truths* or some principles which they do confess. Fourthly, And as a man would convince *others*, by the *same method* and arguing he must convince *himself*, and try the truth which he is in doubt of.

Fifthly, But if any should mean. First, That nothing is true in the Gospel but these common principles of nature. Secondly, Or that nothing else can be proved true? Thirdly, Or that it would prove any pretended propheſie, *vision* or revelation true, so be it they do not *contradict* the common truths; All these are palpable untruths.

VII. Quest. *Whether these common Verities inferre not the truth of Christianity.*

Answ. This is sufficiently answered in the last. Perhaps the few Verities mentioned by the Author are not enough to prove Christianity by? But

that

that it hath *true evidence* in *sense* and *reason* is manifested heretofore. And I believe that he that will by just argumentation follow on the Christian cause with an unbeliever, if he can hold him to the point from rambling, and suppose him capable of *Historical evidence*, may drive him to *yield*, or to *deny* common principles, yea to deny that God is God, and that man is man, and consequently that there is any being. But the evasion will be by denying *notorious matter of fact*, which therefore must be proved by its proper evidence.

IX. Quest. *Whether they are necessary conditions of the certain knowledge of a divine Revelation.* First, *That it be made immediately to my self.* Secondly, *And that I feel a divine afflatus in the Reception?* as is said Page.

Answ. No: A Revelation made to others, may be certainly notified to me, else if an Angel from Heaven should appear to all men in the Town and Country save one, or if all save one saw a thousand miracles to confirm a Revelation, yet that one

could not be sure of it. But I have by abundance of arguments in a peculiar disputation in a Treatise called the *unreasonableness of unbelief*, long ago fully proved the negative; And again in my Reas. of the Christian Relig. therefore I will not weary the Reader with repetions.

X. Quest. *Whether any concurrence of moral evidence, at least such as Gospel Revelation hath, do truly amount to natural or certain evidence?* De Rev. & Verisim.

Answ. This Question too I have plainly decided in the Reas. of Christian Relig. I now add. First, The name of *moral evidence* is here taken by those that use it, for that which dependeth on the credit of a *voluntary Agent* as such: And the name of *natural evidence*, signifieth that which dependeth on the *nature* of the *Object* in it self considered. But I somewhat doubt whether all that use the distinction do commonly understand the difference, or what they say.

Secondly,

Secondly, Note that the *Act* or *effect* of a *voluntary Agent*, hath nevertheless a *natural Evidence* when it is *done* or *existent*. If I voluntarily *speak* or *write* or *go*, my *Action* is *naturally evident* to those that see and hear it, as present sensitive Witnesses of it. If I *freely* build a House, it is nevertheless *naturally Evident* when it is built: All things existent in the universe were made by God as a *free Agent*, and yet are nevertheless naturally evident.

Thirdly, Every thing that is, *when it is*, (if corporeal) *is naturally Evident* to those that have their faculties in those conditions that are necessary, and have the object in its necessary magnitude, cognation, detection, site, distance, medium and abode.

Fourthly, The judgement that is made upon *sense it self* faileth (as this noble Author hath well opened) when either the Object, the *Evidence* the *Sense* or the *Intellect* want their necessary conditions or qualifications; else not.

Fifthly, The Fountain of all *Freedome* and *Morality* is the *Will* of

God: And yet the *moral Evidence* of truth which is in Gods word, when *known* to be his word, is as sure as any *natural Evidence* of the thing: There being the sureſt natural evidence *ab effectis* at leaſt that there is *a God moſt perfect, that cannot lie.*

Sixthly, The *Eſſences* of all things are but imperfectly evident to us; The *exiſtences* of *corporeal* things that are *preſent* and duly qualified, are fully evident. The *exiſtence* of things *abſent* beyond the reach of ſenſe, is evident only to the *diſcurſive intellect*; not by the immediate natural evidence of the things themſelves, but by a borrowed evidence from Cauſes or Signes; Diſcourſe improving the Fundamental common truths, for the knowing of the reſt, by proving a certain connexion between them. The *Præterition* of things, and the *Futurition*, are both like the *diſtant exiſtence*, unknown to ſenſe, and the immediate apprehenſion of the intellect; And therefore muſt both be known alſo by collection as concluſions in diſcourſe, or not at all.

Seventhly,

Seventhly, Man was not born to know only things present in their *existence* by sense, but also to know *things absent*, things as *past*, and things as *future*. And herein he chiefly differeth from a Bruit.

Eighthly, Though the understanding is most confident of things sensible & present, yet about things *absent*, *past* and *future* it oft doubteth more and is less satisfied in its own conclusions from *natural* principles, than from moral. Because sometimes the natural Principles themselves (though not the first, yet the second, or third) may be so obscure as to leave the mind unsatisfied. Secondly, And the connexion among many particulars may be obscure and doubtful. Thirdly, And in the long *Series* of collection or arguing, the understanding suspecteth its own fallibility: so that when Conclusions are far fetcht, though from natural Principles, the mind may be still in doubt about them. And on the contrary when in the way of Revelation the grounds are clear, and the understanding hath fewer Collections

to make and a shorter journey to go, it may be far better satisfied of the truth.

Ninthly, Mans own necessity is the reason why God doth give us supernatural Revelation, and call us to know by the way of *Believing*. For, First, Most men are naturally dull. Secondly, Few have leisure by Learning to improve their intellects. Thirdly, And fewer have leisure & disposition to exercise them by long searches & argumentation upon every thing that they should know. Fourthly, And therefore where Revelation was not, few were wise or virtuous; And the Philosophers themselves were all to pieces among themselves, and their disagreements and doubtfulness tended to the gulfe of utter Scepticisme. Now as nothing is more necessary than Religion (as you well profess) so Religion consisteth very little in the sensible apprehension of of present existences, but in the knowledge of things *absent* or *insensible things past*, and *especially things to come*, the *Happiness* to be attained, and the *misery* to be escaped. Now if all the Poor ig-

unlearned Men and Women in the World must have known all these things only by *natural discourse*, how little *Religion* would have been in the World, when the Philosophers knew so little themselves. And though your learning and understanding made the immortality of the Soul so clear to you and the rewards and punishments of another life, as that you number it with the *common notices*; yet were not the old Philosophers themselves, so commonly agreed on it as they should have been; much less all the common People. And if you say that now almost all the world believeth it, I answer it is Gods great mercy that it is so. But consider whether it be not more by the way of believing, than of naturall instinct or knowledge. For all the Christians, and all the Mahometans (who believe the words of *Moses* and Christ also) take it by the way of believing. And so do most of the Heathens: The *Japonians* have their *Amida* and *Zaca*: The *Chinenses*

nenſes, the *Indians*, the *Siamenſes* the *Peguans*, &c. have all their Prophets: And the very Savages of all the *Weſt-Indies* (or *America*) have their Idols, Oracles or Wizards, whom they far more depend on than their natural diſcourſe about things *Inviſible*, *Paſt* or *Future*. So that really if *Communneſs* go with you for a proof that any point is of *natural inſtinct* and *certainty* as a *Notitia Communis*, this will be one of the chiefeſt of them, that [*Religion conſiſting in the notice of, and due reſpect to things abſent, inviſible, paſt and future; is to be maintained in the world by divine Revelation and Faith, and not by the immediate evidence of things, nor by meer diſcurſive Collections from things ſo evident.*] So that *Mans weakneſs* with the quality of the Objects maketh Revelation ſo neceſſary, that without it, the vulgar (who are the main body of the World) would have next to no Religion; And on the contrary how eaſie and pleaſant, and ſatisfactory

factory is it for all these poor People (yea to the most learned) to have these mysterious truths brought by Revelation to their hands. Now through Gods mercy, all our common People, Women and Children, Servants and day-Labourers, may know more with ease, than ever *Democritus*, *Epicurus*, *Antisthenes*, *Zeno*, yea *Socrates*, *Plato* or *Aristotle* could reach by all their studies to the last: More I say of Religious necessary knowledge.

Tenthly, And this being so *necessary* and so great a mercy to mankind, I wonder that you put it not among your *common notices*, that God being perfect in love and wisdom, and having made man purposely to be *Religious*, here, and *happy* hereafter, will certainly provide for his *Religion* and *Happiness*, so *necessary* and so *excellent* a means as *Revelation* is, God being the Father and Lover of light and of Souls, and the Devil being the Prince and Friend of darkness; Consider whether

you may not ſtrongly infer from the very nature of God, and the nature and neceſſity of man, and the other communications of Gods mercies to the world, that he will certainly give them this great mercy alſo.

Eleventhly, It is certain that God hath ways of communicating light to mans underſtanding immediately and not only by extrinſick ſenſible objects. The Father of Spirits who communicateth ſo much to the corporeal world, is not further from Souls, nor more out of love with them; But (if there be any difference) may rather be thought to hold a neerer more immediate communion with them than with Bodies, and to be himſelf to the mind, what the Sun is to the Eye, and more.

Twelfthly, It is certain that God *can* give the ſtanders by that have no Revelation immediately themſelves a fully ſatisfactory atteſtation or proof, of the truth of another mans Revelations. He that denyeth this, maketh God to be impotent.

Thir-

Thirteenthly, It is certain that the Atteſtation which I deſcribed in the Reaſons of Chriſtian Religion was ſuch (ſuppoſing that ſuch were given, *viz.* In the Antecedent Teſtimony of fulfilled Propheſie, the Conſtitutive Teſtimony of Gods Spirit apparent in the effects on *Chriſts perſon* and on his *Goſpel*, And the *Concomitant* Teſtimony of all his Miracles and Reſurrection and Aſcenſion. And the *ſubſequent* Teſtimony of the Spirit, on the Apoſtles, their Miracles and doctrine, and on the ſouls of all ſerious Chriſtians to the worlds end) Theſe are things (ſet all together) Firſt, Which none but God could do. Secondly, And which God would *not do* to deceive the world; Thirdly, Yea, which God would not *permit* to be done to deceive them in ſo high a matter; Becauſe he is the Omnipotent, Omniſcient, Gracious Governour of the world; And if theſe Teſtimonies were not of God, it were impoſſible to know *any* Teſtimony to be of God; And ſeeing we [illegible] have no ſurer, it would be

be, mans Duty to Believe and Obey and be Ruled by a Lie. And if it be our *Duty* to Believe God to be so defective either in *Power*, *Wisdome* or *Goodnesse*, *Holinesse*, *Truth*, *Justice* or *Mercy* as to rule the World, and the best of the World in the greatest matters, by lying and deceit, as if he wanted better means: What Wit can devise any remedy against such deceit as shall be so attested as aforesaid? Or if deceit can be perceived, how can it be mans *Duty* to Believe it, seeing mans Intellect is naturally made for Truth, and abhorreth falshood? And how can it be Good to Obey Deceit and Lyes? And when the Devil is the Father of Lies, what blasphemy is it to charge them on God? By this it will be apparent, that the Question must be in the upshot, whether there be a God or no God? and so whether there be any thing or nothing?

Fourteenthly, There is some *Moral Historical Evidence* of the truth of *things past*, which is as certain, and

and much more satisfactory than the *Natural Evidence of Conclusions*, raised by a long *series* of argumentation: Yea, some which is truly a *Natural Evidence* though it depend on the credit of free Agents. The proof and reasons I have given in the Treat. First, The *Will* though free is *Quodam Natura*, and hath its Natural propensity to *known good*; as the *understanding* also is, and hath its Natural propensity to *Truth*. And the understanding is not free, of it self, but acteth *per modum Naturæ*. Secondly, There are some of the acts of the *Will* it self, which are so *free* as yet to be *necessary*. As to will *Good sub ratione boni*; to will our own *Felicity*, and nill our own misery; to will Life and Pleasure, with a simple complacency, though not alwaies by election: To will all that is fully discerned to have *omnimodam rationem boni*, and nill all that is discerned to have *omnimodam rationem mali*: Now it oft falls out that Historical Narratives shall proceed from some of these *neces-*

sary

ſary acts. Salvation, Life and *Goodneſs* and the *neceſſary means* of all, may be the Motives. Thirdly, There are other acts of the will which though they are not abſolutely *neceſſary*, are yet ſo *neer* to *neceſſary*, that they alwaies go *one way*, except in ſome very *rare extraordinary* caſe: As for example, It is not of *abſolute neceſſity* that a man *feed* or *cloath* himſelf, or that he murder not himſelf: But yet he will ordinarily do the firſt and forbear the latter, becauſe he is neceſſarily a lover of himſelf, and life, and therefore will not caſt himſelf away, nor deſtroy himſelf, without ſome conceived cauſe. Fourthly, There are no cauſes extant *in rerum Natura* for the *commonneſs* of ſome ſuch actions: Therefore it is certain they will not be done, becauſe there can be no effect without its cauſe; And the turning of the will to a mans known corporeal deſtruction is an effect which hath no common cauſe. Therefore it is a point of more *Natural Evidence* and *Certainty*, than many

Con-

Conclusions from Natural premiſes are, that *All the people* of *Europe* or *England* will not to morrow kill themſelves, nor go naked, nor famiſh or wound themſelves, &c. And conſequently that formerly all never did ſo, ſince it was notoriouſly ſo much their intereſt to do otherwiſe. For, there was no cauſe to produce ſuch an effect.

If it muſt be a Miracle *rebus ſic ſtantibus*, which ſhould make all the Europeans or the *Engliſh* to go naked to morrow, or to kill themſelves, than it is *Natural* to them to do the contrary, or not to do *this* (for a Miracle is the overpowering of Nature.) But the Antecedent is evident, to reaſon, from experience. Ergo, &c. There may be Cauſes for *one* mans actions, which can never fall out to All, or to very many.

All the Phyſicians in *England* never did perſwade all men againſt Phyſick, nor all the Lawyers againſt Law; nor all the Covetous men in *England*, the Labourers or Beggars, were never againſt recieving

cieving Meat, Drink and Money; Becauſe there never was a *cauſe* of ſuch effects: And as it muſt be a great, powerful, common Cauſe, that muſt do this: ſo alſo if the queſtion be *whether* ever there were a Parliament in *England*? Whether ever they made Laws with the Kings? Whether our ſtatutes were made by ſuch Kings and Parliaments as they are aſcribed to, *&c.* There is ſuch a concurrent conſent of competent Witneſſes, as could not be to it, were it falſe, becauſe it would be an effect without a ſufficient Cauſe. Yea, againſt the tendency or diſpoſition of mans na*ture* which would have cauſed the wills of ſome to contradict it, except a miracle had hindred them. For among ſo many there are croſs intereſt notorious. Some Mens intereſt is againſt the thing, while other Mens are for it: And to make multitudes go againſt their apparent Intereſt, and Friends and Enemies of the event to agree, muſt be done by the power

power of truth, or by a miracle: ſupoſing the caſe ſuch as they could not be all deceived in.

Fifteenthly, But there is yet a fuller natural evidence of the truth of ſome reports; Even when beſides the report, there remain ſome viſible unimitable effects of the reported actions, which could be cauſed by nothing elſe. As if their Fathers told the Grand-Children of *Noah* of the deluge, they might ſee ſuch effects of it as might aſſure them that it was true. If the Parents of the man born blind, *Joh.* 9. were told by him that his eyes were cured, when they ſaw it in the effects they muſt believe it. If uncontroulled Hiſtory tell our Children that *London* was burnt and new built, that *Paul's* Church was burnt, *&c.* that multitudes died of the Plague the year before, *&c.* When they ſee the City, the Church, the Graves, the change of Inhabitants, the proved Teſtaments of the deceaſed, beſides uncontradicted teſtimony here is a *natural evidence* to aſſure it.

Sixth-

Sixteenthly, Though some half witted Philosophers boast much of the certainty of their Physicks in comparison of Morality, the truth is, the most of Physicks are meer uncertainties, and the wisest see it, and busily pull down others doctrines, but confess they are yet but searching and groping by extrinsick effects and experiments to know what to set up in the stead: And so did others before them: And long may they so search before they find. Whereas there is a more satisfying Evidence in much of Morality, as being *Natural to Mankind*, and such as will no sooner cease to be believed than man will cease to be man: whereon all the affairs of the world are turned, and converse, Societies, and all the private Comforts of Nature are maintained: God hath made known to us what pleased him, according to his own wisdome and not at our direction or choice. And he hath chosen that for us which is most usefull: It is more usefull to us to know how to live well, and how

to

to be happy, and how to please and glorifie God and do good to one another, than to know Gods skil or mysteries in his workes; to know what is in the center of the earth, or how the active Nature doth operate on the passive, whether cold be a privation or positive, what is the cause of the continued *motus projectorum?* Whether Light and Heat be bodies? or Substances? whether they penetrate other bodies? &c. As it is more useful for me to know how to keep my Clock in order than how to make one; to know how to plow, sow, eat, drink to my health, than to know by what mysterious operations, the Corn or other things do grow, and my food is digested, &c. Therefore this Learned Lord doth truly and wisely enumerate his *Notitiæ Communes* in Morality and Religion as certainties, the denial whereof doth unman us. God hath left such instincts, powers, inclinations, and conscience in humane nature, as shall naturally (though with some degree of freedome in the exercise) be

be an insuperable witness in the world to himself, and to our common principles and duties.

Seventeenthly, The Historical Evidence of the Gospel of Christ is such as hath all the advantages before described, in its kind. He lived and preached and wrought his miracles *frequently*, before thousands, friends and foes: His miracles were never controlled as *Moses* did the Magicians, by greater, nor by any certain Truth which they contradicted: The eye witnesses themselves were unbelieving till forced by Cogent Evidence: They delivered his Doctrine, Miracles, Resurrection to the world, not onely by credible report, and to the ruine of their worldly pleasures and interests, with the loss of their lives, and all this meerly for the hopes of a reward in heaven, from God that well knew whether all were true or not; But also they did all in the power of the same Spirit which Christ did work by, doing such Miracles as Christ had done: And this not a few nor in a Corner

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ner but in many Countries of the world, and that by many thousand Christians in one kind or other (tongues, healing, prophecie, or the like) as well as the Apostles. The certainty of which fact, is attested by the very existence of all the Churches converted by it, with all their Baptismes, Professions and the rest of the Tradition before named. No Christian of all this multitude, by any terrours, death, time, was brought to the last to repent and say that he had deceived the world by a lie, Many Apostates falling off for fear of sufferings, but none with any such recantation: No adversary confuting the History, but commonly confessing most of it with more such evidence which I have open'd in the Treat. and must not oft repeat lest I be tedious, And that which is still the *Natural Evidence* is, that [*There is still existent, First, On the sacred Gospel, Secondly, On the souls and lives of all serious Christians by its impress the unimitable Image of the Divine Power, Wisdome and goodness, Life, Light and Love, as the Divine*

vine attestation] Only as this noble Author requireth to all true *Conceptions* and *Intellections*, so do we to this, that there be but the necessary conditions in the mind of the receiver.

And whereas he saith that commonly Miracles are reported a hundred years after; Here it was otherwise: The Jews were enraged by them for fear of the *Romans*! The Apostles and others wrought them openly; *Matthew* and *John* that wrote Christs History lived with him and saw what they wrote: so did *Peter* and *James*: *Paul* wrote what he saw and heard from heaven, *Luke* wrote the Acts of *Paul* which he saw, being his Companion in travels. The thousands were converted, and Churches in many Countries planted, not by bare words, but by the Conviction of the Miracles of the Apostles themselves: so that every Church and Christian was a History of them. And all this they were moved to, with the hopes of heaven, where truth is known, to deny the world, and mortifie the flesh, and suffer whatever the Gospel would inflict, to preserve their hopes and comforts

forts founded in this word of faith.

XI. Quest. *Whether the common custome of sacrificing throughout the world in all generations, were not their actual Confession that the sinner deserved death, and that Gods justice required punishment or satisfaction? and proceeded not from Divine Revelation in the beginning, when God had new made the Covenant of Grace? and so was delivered down by Tradition?* For my part it cannot come into my understanding, why else men should think that God is pleased or appeased by the Creatures death? or how this should become so common throughout the world. And the two *exceptions* confirm this to be truth: First, *Some Savages in America use no sacrifices:* But they are such as know not God, or so Savage as to have lost all antient Tradition.

Secondly, *All the Mahumetans and Christians use no bloody sacrifice.* But that is because, First, Christians believe that Sacrifices were but types of Christ, and that he put an end to them by his perfect Sacrifice. 2dly, And *Mahometans* received it from Christ, being but Christians degenerate first into *Arrians*

and

and then into *Mahometans*, and still professing to take Christ for the *word and son of God, and his word as true:* onely hating the Christians for saying that he is very God. But of this instead of writing after so many, I only refer you to their writings: And specially to Dr. *Owens* Latine *Tractate* on this subject.

XII. *Whether Interest make the Judgment of Divines in the Cause of faith more suspicious or contemptible than other mens?* I put this Question with respect to those words in the Preface. *Sed neque auspicatiores ubiq; posteriores istius seculi Scriptores dicendi sunt.---Fit ita ut pro Regionum & fidei diversitate in id potissimum incumbant, ne illos domi male mulcet inopia, adeoq; non tam quid in se verum, quam quid sibi ipsis utile exquirant.---Non est igitur a larvato aliquo vel stipendioso Scriptore, ut verum Consummatum opperiaris. Illorum apprime interest, ne personam deponant, vel aliter quidem sentiant. Ingenuus & sui arbitrii, ista solummodo praestabit Author.*

Answ. First, It is not to be denyed, that there are multitudes of such

Carnal

Carnal Pastors in the Churches, that are Christians for the ease, honour and wealth. Secondly, But that this should be so with all, I shall disprove, and prove that none on earth are so credible in this case as Divines. First, Because they have made it the business of their lives to search out the truth: and therefore (some of them) must be supposed to have the greatest advantages to know it. So that for *Ability* they have no sort of men that are Competitors. For *diligence* and *helps* are the improvers of understanding. And all men are found best at their own profession; Lawyers in the Law, Physicians in Medicine, Philosophers in Philosophy, &c. And for your self, your next words are, [*Nobis tamen ad alia omnia fere quam literarum studia (uti oportuit) exequenda, otium fuit: Partim armis in diversis regionibus, partim quinquennali Legatione, partim negotiis tum publicis tum privatis, vacavimus*] And is not this your disadvantage? Who is a good Linguist, Lawyer, Physician, &c. that hath had but little leisure for his studies?

Secondly, And as for Will and *Interest*,

truth, it is notorious that thousands of the Ministry have so little set by worldly Interest, as that it is upon the terms of *greatest* self-denyal to the flesh, that they take up and exercise their office; being moved onely by the great Interest of their own and others souls: Their voluntary diligent labours, their holy lives, their contempt of the world, may convince any of this, that are not blinded by prejudice or malice. There are few Learned men in the Reformed Churches, but might far better use their studies and labours, if they took that for best which is most profitable, advancing or pleasing to the flesh.

Thirdly, You had a Brother of your own, so holy a man, as his sincerity was past exception; and so zealous in his Sacred Ministry, as shewed he did not dissemble; And I suppose had it been necessary, you would have so maintained him, that he should not have fled from truth for fear of poverty.

Fourthly, What can you think of all those that gave up their lives for the Christian faith and hopes? Did they go upon such carnal grounds as you mention.

Fifth-

Fifthly, The revolutions of States, and the diversity of Sentiments, and especially the Interests of the Carnal part, do bring it to pass (by Gods over-ruling of all) that usually the most serious Christians and Pastors, are the sufferers of the age they live in: so that how much hath God done hereby to confute such suspicions and accusations! There are now in *England* learned and worthy men, in Church preferments, which doubtless do not so love them as to buy them with the loss of truth, and that to keep up a Religion against their Consciences. But if you did so accuse *them*, sure the many hundred silenced Ministers now in *England* that live in poverty, and many of them want Bread, when they might have preferment as well as others, do live out of the reach of this accusation; I write not this at all as meddling with their Cause, but as answering your Exception. I have my self got no more for Preaching the Gospel these nine years, than if I had been a Lay-man; I mean I have Preached for nothing, if the success on mens souls were not something, and Gods

acceptance (so far as I did Preach:) And more than that, I would offer any man my solemnest oath to satisfie him, that I believe and profess the Christian Doctrine for its proper evidence, and for the hopes of the blessedness promised thereby; which if they prevailed not with me above all the riches, preferments and pleasures of this world, I would never have been a Preacher or a Christian, nor would continue in my calling and profession one day, much less on the self-denying terms as I now do.

But, O my Lord, thou hast been to me a faithful Saviour, a happy Teacher, a supporting Comforter, in my greatest dangers, distress and fears: Thy service hath been sweet and good! Thy word hath been a powerful Light, *a* Quickening, *a* changing, *an* elevating, *a* guiding, *a* comforting *word. So far am I from Repenting that I am thy* Disciple *or thy* Servant, *that (now I am so far from my departure from this world) I do vehemently protest, that I beg no greater mercy of thee in this world than that I may Believe in thee more firmly, and Hope by thy promises more confidently, and by*

thine

thine Intercession receive more of thy Holy Spirit, by which I may have nearer access to God, and that by thy blood and merits I may be justified and cleansed from the guilt of all my sins, and that by thee I may be taught to know the Father, and to Love him *as his Love and Goodness hath manifested it self in Thee, and in the gracious works of mans Redemption; That thou wilt be the undertaker for my soul and body, through my life, and that at death I may commend my Spirit into thy hands, in a strong well grounded* Faith *and* Hope *and come to thee in the fervent desire of Divine and Heavenly Love And I ask for no greater felicity hereafter, than to be with thee where thou art, to behold thy Glory, and to see the Glory of the blessed Deity, and Love in the perfect Knowledge and Love and Praise of God.*

Sixthly, And I may add, that it is not only Clergy men that are Christians: Besides them the Learned'st men in the world have defended or stuck to the Christian Faith: I need not name to you either men of your own rank, such as the two *Mirandula's*, the great *Du Plessis*, *Marnixius de Ma-*

degende, Anhaltinus, (a Prince though a Divine,) *Bacon,* and many a worthy Noble man of these Kingdoms, and of many others nor such Laymen as the *Scaligers, Salmasius, Grotius, Casaubone, Thuanus,* and multitudes more. Were all these *larvati vel pallati* byassed by price or fleshly interest? He that is not a Christian for Spiritual and Eternal Interest, taking up his Cross and following a Crucified Christ, on terms of self-denial, even to the forsaking of all for him, not excepting life it self, and doth not by his Cross even Crucifie the flesh and the world, which is the provision for its lusts, is indeed no real Christian at all.

I had thought to have said somewhat to your pag. 220, 221. [*In omni Religione, immo & conscientia, sive ex Natura sive ex gratia, media sufficientia dari unde Deo accepti esse possint, ultro credimus.*——] But I have been long enough, and the answer may be gathered from what is said before.

The Lord save this Land and the darkened world from Infidelity and its fruits, and give us more of that spi-

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rit which is Christs Agent and witness in us, effectually to plead and maintain his cause, Amen.

Jan. 16. 1672.

Cæs. Baronius Annal. ad An. 411.

BUt because we are discoursing of such matters, Reader I intreat thee to suffer me, like the good housholder in the Gospel, who bringeth out of his Treasurie things new and old, to adde some things new (or later) to these of elder date: For what I shall briefly say will much delight thee. For I will not report unproved things, but what I know to be confirmed by the assertion of very many learned men, Yea, and by all Religious men oft told the people in their Sermons: And for my part I will bring forth the Author of whom I received it, and that is, *Michael Mercatus Mutiaronsis* Pronotory of the *S. R.*

Church, a man of most entire fidelity and of eminent knowledge and honesty of life: He told me of his Grandfather of the same name with himself, *Michael Mercatus senior*, between whom and *Marsilius Ficinus* a man of a most noble wit, there was an intimate friendship, contracted and increased by Philosophical studies, in which they both were followers of *Plato*. It happened on a time that as they used, they were gathering from *Plato* (but not without doubting) how much or what of man remained after death; which *Platonick* documents where they failed, were to be under-propt by the Sacraments of the Christian Faith: (for of that argument, there is extant a learned Epistle of *Marsilius* to this *Michael Mercatus*, of the Immortality of the Soul & God.) And in their discourse when they had long disputed, they thus concluded it; and giving each other their right hands, they Covenanted, that which ever of them first died, if he could do it, he should certifie the other of the state of the other life. And having thus covenanted and sworn to each other, they departed: And after a considera-

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ble ſpace of time, it fell out, that *Michael ſenior*, being early in the morning at his Philoſophical ſtudies, unexpectedly he heard the noiſe of a horſe ſwiftly running, and ſtopping at his door, and withall the voice of *Marſilius* crying out [*O Michael, O Michael, thoſe things are true.*] *Michael* marvelling at the voice of his friend, roſe up and opening the window, he ſaw him whom he heard, with his back toward him, in white, riding away on a white horſe, and called after him, *Marſilius*, *Marſilius*, and looked after him, but he vaniſhed from his ſight. He being ſtruck with admiration at the ſtrangeneſs of the caſe, took care to enquire what was become of *Marſilius*, (he lived in *Florence* where he died) and found that he died that ſame hour in which he heard and ſaw him: And what did he hereupon? Though he had been a man of approved honeſty, and had lived a life harmleſs and profitable to all (as it became a true Philoſopher) yet from that time, bidding farewell to Philoſophical Diſciplines, and becoming a forward Lover (or follower) of the true Chriſtian Philoſophy one-

onely, as more eminent than the reſt, he lived the reſt of his time as dead to the world, onely for (or to) the life to come; being an example of a moſt abſolute Chriſtian, who before had been famous among the Philoſophers of his time in praiſe, as ſecond unto none. So far *Baronius*; The ſame is reported by abundance of other writers.

MVSEVM BRITANNICVM

FINIS.

ERRATA.

PAge 1. l. penult. for *were* read *was*. p. 23. l. 2. r. *Indic*. p. 30. l. 10. r. *adapted*. p. 64. l. 7, 8. r. *ſame apparition*; p. 117. l. 15. r. *Treat*. l. 27. r. *beſtow*. p. 123. l. 23. r. *mens*. p. 149. l. 16. r. *end*.) p. 157. l. 20. for *ls*. r. *is*.

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MVSEVM
BRITAN
NICVM

FINIS.

ERRATA.

PAge 1. l. penult. for *were* read *was*. p. 23. l. 2. r. *Indic.* p. 30. l. 10. r. *adapted*. p. 64. l. 7, 8. r. *same apparition*; p. 117. l. 15. r. *Treat*. l. 27. r. *bestow*. p. 123. l. 23. r. *mens*. p. 149. l. 16. r. *end*.) p. 157. l. 20. for *Is*. r. *is*.

MORE REASONS FOR THE CHRISTIAN RELIGION,

C.14.43 Hhh. 88

No Reason Against it.

Or a Second Appendix to the *Reasons* of the *Christian Religion*,

BEING

I. An Answer to a Letter from an unknown Person, Charging the Holy Scriptures with Contradictions.

II. Some ANIMADVERSIONS On a Tractate *De Veritate*, Written by the Noble and Learned Lord *Edward Herbert*, Baron of *Chizbury*, *&c.* and Printed at *Paris* 1624. And at *London* 1633. Resolving Twelve Questions about Christianity.

UNIVERSITY LIBRARY CAMBRIDGE

By *Richard Baxter*.

LONDON,
Printed for *Nevil Simmons* at the Princes Arms in St. *Paul's* Church-Yard, 1672.

ſhould be blotted out or aboliſhed, 1 *King*. 21. 21, 22. And therefore he that would have the names of the wicked to rot would not here honour them with a place among the Progenitors of Chriſt: And yet the ſecond Commandment limiting Gods viſiting the ſins of the Fathers on the Children to the third and fourth Generation, it is no wonder that the omiſſion doth extend no further; And ſo ſuitable is Gods *word*, to his *providence*, that *theſe three men* were all cut off by the ſword, whoſe memory is here cut off by *Matthew*.

II. As to your ſecond pretended contradiction, Firſt, Remember that it was none of the purpoſe of any of the Evangeliſts to ſay all that could be ſaid, even of the ſayings and doings of Chriſt himſelf; much leſs of any others: And therefore if that be ſaid in one which is not ſaid in another it is no wonder: And you muſt remember what Doctor *Hammond* hath noted of *Luke*, that *Luk*. 1. profeſſing that he received his knowledg from others (though directed by the holy Ghoſt) he delivered the things themſelves, with

with less respect to the time and order, when every thing was said and done, than the other did observe, it being not his design to tell the time and order of each.

These things premised, set them all together and you will find that, first, *Mary Magdalen*, *Johanna*, *Maria Jacobi*, and *Sallome*, having bought spices and going to anoint the body of Jesus, said, [*who will roll away the stone for us?*] And when they came they found the stone rolled away by an Angel that sate upon it. Secondly, That Angel with another, speaks to the women, saying, *Fear not; I know you seek Jesus that was Crucified; why seek ye the living among the dead; he is not here, he is risen, as he said, Come see the place where the Lord was laid, &c.* Thirdly, Then the Women run and tell the Disciples, They have taken away the Lord and we know not where they have laid him. Fourthly, *Peter* and *John* run to the Sepulchre, and saw the clothes and returned. Fifthly *Mary Magdalen* being come back, stood weeping at the door of the Sepulchre, and looking

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ing in, she saw *two Angels, one at the head, another at the feet of the place where Jesus lay*; who say, *Woman why weepest thou? she said, They have taken away my Lord, and I know not where they have laid him.* Sixthly, Having said this, she looked behind her and saw Jesus, not knowing him, who said *Woman why weepest thou? whom seekest thou? she thinking him to be the Gardiner, answered, If thou hast taken him away, tell me where thou hast laid him,* &c. *Jesus said to her touch me not, for I am not yet ascended, &c. But go to my brethren and say unto them, I ascend to* &c. Seventhly, *Mary runs and tells this to the Disciples, that she had seen the Lord, and what he said to her:* But they believed her not. Eighthly, Either at the same time before *Mary* was gone, or perhaps after she had overgone them to tell the Disciples, Jesus met the rest of the women, and said to them, *All hail; and they laid hold upon his feet, and worshipped him. And Jesus said to them, fear not, go tell my brethren that that they go into Galilee, and there they shall see me* Take all the Evangelists, and tell me. First, Whether

ther here be any more than All *set* together say? Secondly, Whether in all this there be any Contradiction?

But if you should take Dr. *Hammonds* shorter Suppositions, First, That *Mary* and the women came to the Sepulchre, and find that before they came the stone was rolled away by an Angel (who had affrighted the Keepers) Secondly, They go in and miss the body. Thirdly, *Mary* runs and tells *Peter* and *John*. Fourthly, They run and satisfie themselves, and return to the rest. Fifthly, The women staying at the Sepulchre, see the Angels; first one, on the stone, and on the right side of the Monument, and then two, one at the head and another at the feet of it. Sixthly, The Angels speak all that the Evangelists mention; and *Mary* to them. Seventhly, She turneth back and seeth Jesus, who speaketh to her, and to the rest what is recorded. Eighthly, Then she goeth and telleth all to the Disciples. If this order be supposed, what contradiction is here?

Where you say in *Luke the women told the Disciples of the Angels first, before*

fore Peter went, I answer, First, whether we suppose that they first told them of the words of the Angels that were *without the Sepulchre* before *Peter* went, and after of the Angels within the Sepulchre (which might be the same Angels, but not the same apparition) or whether you only suppose *Luke*, as in Christs Doctrine so in these by-matters of fact, to intend only to deliver the *matter*, and not to tell just the *time and order*, There is no untruth nor contradiction in either supposition.

III. Your third question is fully answered in the answer of the Former. According to the first Harmony or supposition, *Matthew* onely mentioneth one of the Apparitions of the Angels, and one of *Maries* goings to the Disciples. And so this written in *Matthew*, was partly before *Maries* seeing Christ (*viz.* The Angels first appearance) and partly after (*viz.* her going the second time upon the second appearance of the Angels to tell them.)

According to the second Harmony, *Maries* speech to Christ was after the An-

Angels appearance even as they were turning away from the Angels to go tell the Disciples the second time; Jesus met them, and *Mary* at first took him for the Gardiner; but quickly knew him, and had from him the words which you recite.

And now consider whether you deal reasonably with Christ and with your own soul, upon such poor cavils as these to argue against the Christian Faith, and plead for Apostasie? when the Gospel hath all the Divine attestations and evidences which I have opened in my Treatise, and you are not able to confute them? which leadeth me to my Third Proposition.

Prop. 3. *He that first proveth the Truth of the Christian Faith by solid evidence, may and ought to be certain of that Truth, though he be not able to salve all seeming contradictions in the Scriptures, or answer all objections which occur! Yea certain of EVERY PARTICLE thereof.*

This I prove by these following Arguments.

Arg. 1.

Arg. 1. From the consent of all mankind, who are forced thus to conclude in all arts and sciences: There being none of them so plain and sure, but somewhat may be said against them, which few, if any man can answer. And *incommodum non solvit argumentum* must be their reply.

Arg. 2. From the *nature* of *objects* and the *imperfection of mans knowledg*. If we could be sure of nothing till we can answer all objections against it, we must come to *Zanchez* his *Nihil Scitur*: Nothing in all the world can be sure: Can no man be sure that there is any such thing as *Motion*, till he can answer the Objections that would first prove *no Vacuity*, and then no *Penetrability*, and then an impossibility till a Cession begin at the extremity of natural beings and continue unto the supposed *mobile*? Shall we say that a wheel cannot possibly turn *round*, because no one part first giveth place to the other to succeed it? Will you be able to answer all the difficulties tossed in the Schools, or but those mentioned in Mr. *Glanvils Scepsis Scientifica*, before you will be sure of any thing of

those

thoſe matters, where theſe difficulties are found?

He that can anſwer *all objections*, Firſt, Is ſuppoſed not onely to *know*, but to know the matter in ſome *perfection*. And can none know certainly but thoſe (who be they) that know in ſuch perfection? *2dly*, Yea they are ſuppoſed to know *all other matters* which may any way relate to the matter in hand. And ſhall no man know *any thing certainly* till he knoweth *all things*? For inſtance.

Firſt, What if the Queſtion be whether there *be a God? the Creator of all?* Cannot I be ſure of this till I can anſwer *Ariſtotles* Objections of the worlds Eternity, and all the reſt which every Atheiſt will alleadge?

2dly, What if the Queſtion be, whether God be *moſt wiſe?* Cannot I be ſure of it by the notorious effects of his wiſdome, till I can anſwer him that ſaith [He that maketh fools and permitteth ſo much madneſs and confuſion in the world, & leaveth mankind in ſo great ignorance, is not *perfectly wiſe?*]

Thirdly, What if the Queſtion be, *Whether God be perfectly good?* Cannot be ſure of it, till I can anſwer all

their Objections, who say [*perfect goodness* would make all things perfectly good: and would not let the world lie in so much wickedness, nor so many tormenting Diseases to afflict us, nor the innocent Horse and Oxe to be laboured, tired, tormented and killed by us at our pleasure, &c.]

Fourthly, What if the Question were, *Whether God be Almighty?* Cannot I know it, till I can answer them who say, that [He that cannot make an infinite world is not infinite in power? He that hath a will which men can violate; he that indureth all the sin in the world, which he hateth, and the ruine and misery of so many millions whom he loveth, is not Almighty?]

Fifthly, What if the Question *Whether man be a rational Creature? whether he have any free will? whether bruits have reason? whether plants and stones have sense?* Can I know none of these till I can answer all the Objections of the Somatists against the Soul? and all the Objections of *Hobs* against free will? and all the Objections of *Chambre* for the reason of beasts?

beasts? and all that *Campanella* hath said *de sensu rerum*?

In a Word, What shall we know in the world, if we can know nothing till we can solve all difficulties and Objections. Therefore I adde

Prop. 4. *The true method of one that would arrive at certainty, and not deceive himself and others, is to begin at the bottom, and discern things in their neerest, intrinsecal and most certain evidences: and afterwards to try the by-objections as he is able: And not to pore first upon the objected difficulties, and judge of all the cause by those.*

The plain truth and case of Christians is, that if God had not done more for them by giving them his *Spirit* by the *Gospel*, and *experience* of its truth in the effects, than their Teachers have done by a right instructing them in the evidences of Faith, or than the Reason of the most doth in a clear discerning of those evidences in the thing or word it self; it were no wonder if Apostates were more numerous than they are,

when so many build on the sand, and are strangers to the true foundation, and will never see the evidences of the Christian Verity in it self; no wonder if poor Objections shake them, that never understood the nature and Reasons of their own Religion. If the Tree grow all in top, which exposeth it to the winds, and little in the *roots* which must hold it fast, no wonder if it be overthrown. When men never knew the great clear evidences of the Christian Religion, but take it up by Custome, Education and on the Credit only of the time and place in which they live, no wonder if every seeming weakness, error or contradiction in Scripture make them doubt.

First, Look to all Learning, Arts and Sciences? Do not learners that would know, begin at the Elements and Foundation? Do we not begin in Grammar with our Letters, Syllables, Words, and chief rules? And in all Arts and Sciences with the Elements and Principles.

Secondly, And Reason telleth us that the points that are most *necessary*, *clear* and *certain* must be held accord-

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ly with a more *clear*, *assured confidence* than those that are *unnecessary* & *dark*; And that *uncertainties* must be reduced to *certainties*, and not *certainties* to *uncertainties*; And that all arguing should be a *notiore*, and not a *minus notis*. And as I said before, as the Trunks of the Tree, the *Veins*, the Arteries, the Nerves are few and visible, and easily and surely known, when the thousands of little branches are hardly visible or numerable: so is it with the schemes of truths. He therefore that will begin at these numerous small branches will *dote* rather than *know* or learn.

As in the former instances. First, When I see with my eyes, the effects of *Power*, *Wisdome* and *Goodness* in all the visible works of God, I am sure that it is perfect Power, Wisdome and Goodness which is the cause of this: I am certain that nothing can give that which *(formaliter* or *eminenter)* it hath not to give, nor can the effect exceed the totall cause: I am certain that he from whom all Creatures Power, Wisdome and Goodness doth proceed, must needs himself be more Great and

Wise and Good, than all the world of Creatures set together which he hath made. To this fundamental certainty therefore I must hold if I will not dote whatever little Objections or pratlings may be used against it.

Secondly, Eternity is a thing incomprehensible, which quite swalloweth up my understanding; and many little things be said against it? But I am *certain* that *nothing* can make *nothing*; And if ever there had been *nothing*, there never would have been any thing: And to this certainty I will hold.

Thirdly, A *holy* life hath a great many of cavilling Objections raised against it by corrupted nature. And shall I there begin to make my trial of it? No: I am first sure that a *Rational free* Agent and Subject of God, is bound to obey him, and that the *Greatest Good* should be *Greatliest loved*, and that we are totally our *Creators own*, and should be totally devoted to him: I am sure I *cannot love the infinite God too much*, nor *be too Good*, nor *do too much Good to others* in the *world*, nor make too sure of my own *felicity*, nor too

too much ſeek my ultimate end. And ſhall not this aſſurance hold me faſt againſt all the ſnarlings and pratlings of the doating drunken world?

So here, I have in the Treatiſe opened thoſe grounds on which we may be *certain* of the *neceſſity of this holineſs*, of the *life to come*; and of the *truth of the Chriſtian Faith and hopes*. And becauſe God in mercy hath not put off the world with the skeleton of a bare Creed, but alſo given them the compleat body of ſacred Scriptures, to be a full perpetual Record of this truth, ſhall I turn his mercy to a ſnare and ſin, and queſtion all, even the Articles of the Faith, becauſe in the Scriptures there are ſome things accidental to Religion, and ſome things hard to be underſtood, which the ignorant and unskilfull wreſt to their deſtruction? This is but to be Devils to our ſelves, and fooliſh enemies of our own peace and comfort: As *Cicero* ſpeaks againſt them that pleaded for the ſouls mortality, as if it were a deſireable thing.

You have *nothing else* that suiteth the Nature and Interest of a man, and agreeth with the Nature and Interest of God, to *set against* the Christian Religion in *Competition*. If you would have *no Religion*, you would have *no Hopes, no Safety, no Business or Comfort* but Beastial in this world, and you would be *no Men*. If you would have nothing but *Nature* and the *Holiness* which Nature clearly calleth for, you would have *Health in an unhealed Body*, and *Health* without the *Physician* and his *Means*. The *Mediator* is the way to the *Father*, and if you would *Love God* and be *happy in his Love* and have the *Pardon of your Sins*, you have little reason to reject him that cometh to *Procure, Reveal and Communicate that Love and Pardon*, which must win your hearts to the Love of God. And if you would not die in desperation, but have the hopes and foresight of a better life, you have little Reason to quarrel with a Messenger from Heaven, which bringeth Life and Immortality to light. As bad as Christians are, if personal quarrels and malignity blind you not, and

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if you will not take the enemies and perſecutors of Chriſtianity for Chriſtians, meerly becauſe they aſſume the name, you may eaſily ſee that *ſerious Chriſtians* who live according to their profeſſion, are perſons of another kind of excellency, than all the unbelieving world.

I know that from ſome ſelf-conceited ignorant well meaning perſons, I muſt look to be reviled and called a betrayer of Chriſtianity, becauſe I plead not for it in their way, and give you any other anſwer to your objections than [*That when God giveth you the ſpirit, you ſhall know that the Scripture hath no contradictions, and that Chriſtianity is the true Religion: Till then you cannot know it; nor muſt I give you Reaſons for it.*] But I do my work, and let who will wrangle and revile.

How far the ſayings of ſome are true or falſe, [that the Scripture is the *onely* means of faith or ſaving knowledge of God?] that [it is *Principium indemonſtrabile*, as firſt principles of knowledg are in nature] that [(as others ſay) It hath evidence of credibi-

lity, but not *evidence* of certainty] (as if evidence of Divine credibility or or faith, were not evidence of certainty) [that faith hath not evidence; but evidence evacuateth faith, or the merits of it] with such like, a man of understanding may gather from what is said: And I must not be so tedious as particularly here to resolve them, having done it (in Preface to the Second part of the Saints Rest. *Edit.* 2. &c.) long ago. And though I have written nothing here which some men cannot make an ill use of, and some men will not turn to matter of cavil and reproach, I will not therefore leave it out, whilst I expect that the *Good* which *Truth* is fitted to, is greater than the evil, which by accident and abuse will follow it.

And because you seem Confident, and think me bound to answer you, and consequently all others, not knowing how many hundreds may trouble me in the like kind, I send you this in print, that other mens mistakes and infidelity also may have the same remedies. But I shall conceal your name and dwelling, lest the shame of your

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ſin ſhould hinder your patient application of the remedy, ſave onely by telling you, that it is long ago ſince I read a noble Learned Lord who in a Latine Book *De Veritate* (*Contra Veritatem*) ſaid much againſt the certainty of faith: But it was all but learned froth and vanity.

I Reſt

A Servant of Chriſt, and deſirer of your faith and ſalvation,

*Dec.*28.1671. R. Baxter

The

THE SECOND PART OF THIS APPENDIX;

BEING Some ANIMADVERSIONS On the foresaid Treatise *De Veritate*, Resolving several Questions there included or implyed.

HAving let fall the mention of that noble Authors Treatise, it came into my mind, that it having never been answered, might be thought unanswerable, and so the more considerable. Therefore I adjoin

join so much of my Animadversion, as the cause in hand requireth.

And First, I must give the Author the Honor of his great Learning and strength of wit. Secondly, I must confess that the Teachers of the Church, have been too often such, as have given him the scandal which he so oft expresseth, as more regarding their Interest than Truth, and not making clear the truth which they have taught, and often wronging it by their omissions or additions, or unsound explications. Thirdly, I confess the body of his Treatise containeth many very considerable things, in order to the disquisition of truth; especially about the sutableness of the faculties to the object, the conditions requisite to a true apprehension, and somewhat about the nature of truth it self: Though that which he calleth *Veritas apparentiæ*, I had rather call, *Evidentia Veritatis rei*. And I am not willing to think that I have *as many different faculties* as there are *different plants* in my Garden, or *Books* in my Study, or *Sentences* in those Books; And in several things I miss that accurateness

rateneſs which he pretendeth to: But theſe I ſhall paſs by.

"*Page* 217. he ſaith, [An vero a-
"liud (præter Pœnitentiam) & qui-
"dem convenientius detur medium,
"unde juſtitiæ divinæ ſit factum ſatis
"non eſt hic in animo exponere,——
"Hoc ſolummodo dicimus, (quicquid
"in adverſam partem a quibuſdam
"ſuggeratur) quod niſi ſola penitentia
"tia & fide in Deum, vitia & ſcelera
"quæcunque eliminari poſſint, & Ju-
"ſtitiæ Divinæ Bonitas Divina adeo
"ſit λόγος, ut non ſit ulterius quo pro-
"vocetur, nullum univerſale ita pa-
"tere, vel olim patuiſſe remedium,
"ut fuerit quo confugeret miſera ex
"peccati ſenſu languentium turba, vel
"haberet unde gratiam & pacem il-
"lam internam conciliaret; & tandem
"in id deveniendum ſit, ut quoſdam,
"immo longe majorem hominum
"partem inſcios (nedum invitos) &
"creaverit & damnaverit Deus Opt.
"Max. Quod adeo horrendum, &
"Providentiæ, Bonitati immo & Ju-
"ſtitiæ Divinæ incongruum ſonat, ut
"mitiori immo & equiori ſententia di-
"cendum ſit, totum humanum genus

"ex

"ex pænitentia ſemper habuiſſe me-
"dia unde Deo acceptum eſſe potuit;
"quibus ſi exciderit, non jam ex Dei
"bene placito, ſed ex proprio homi-
"num peccato, perditionem uniuſcu-
"juſque ex titiſſe, nec per deum ſte-
"tiſſe quo minus ſalvi fierent.] The firſt Queſtion then is

Queſt. 1. *Whether if Chriſt, and not onely our Repentance, and belief in God, be taken for a ſacrifice and price given to God for mans Redemption, it will follow that moſt of the world are damned by Gods will without any Remedy, to which they could have recourſe for ſalvation?*

Anſw. Firſt, It is ſtrange that men ſhould be left Remedileſs, if Chriſt, and not onely their *Repentance* be the Remedy? Surely if Chriſt had given ſinners *nothing*, yet he hath *taken nothing from them.*

Secondly, We all confeſs the *univerſal neceſſity* of *Repentance?* But this is partly *coordinate* (as the *end*) and partly *ſubordinate* (as an *effect*) and therefore not *contrary* to the neceſſity of a *Redeemer? Repentance* is our *converſion*, and our begun Recovery from ſin: And will it follow that the *Phyſici-*

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an is unneceſſary becauſe *health* and *recovery* are *neceſſary*? Yea, and *ſufficient* in their kind?

Thirdly, How doth it follow that the *Remedy* was not Univerſal, when *Redemption* by *Chriſt was univerſal*? Chriſt *ſo far* died for all men, as by his death he procured them any Grace. But he procured *Grace* (though not *equal Grace*) *for all*: You confeſs an *univerſal Grace*, and yet an *inequallity* of *benefits*: we ſay, that Grace was procured by Chriſt: Do we *narrow* it at all, by ſaying, *Chriſt procured it*?

Fourthly, I perceive ſome mens miſ-explication of theſe things was your ſnare and ſcandal. Firſt, We diſtinguiſh between Chriſts procurement of our pardon and ſalvation by his *ſacrifice and merit with God*, and Chriſt as the *object of mans faith*, or as *Believed in* by man. We do not make the *latter* ſo univerſally neceſſary as the *former*. For we hold that *Infants* are ſaved, that believe not. But we hold that no one is ſaved for whom Chriſt did not ſatisfie Gods Juſtice and merit ſalvation. Secondly, And that

that this much causlesly offend you not, we say, That this satisfaction and merit consisteth not in an *identity* or gradual proportion of Christs pains or sufferings to all mankinds, but in an *Aptitude* of his *Sacrifice* and *Righteousness to attain the ends of God the soveraign of the world*, (*the demonstration of his truth, holiness and righteousness*, together with *triumphant love and mercy*) better than the remediless damnation of all the sinning world would have done. Read but Master *Trumans Great Propitiation*, which sheweth you the true ends of the sacrifice of Christ, and this unjust offence will vanish. Thirdly, And we maintain (as is said) that the merit and Propitiation wrought by Christ, is not to make our *Repentance needless*; But to *procure* it, and to make it effectual to its ends. *He giveth us Repentance* and Remission of sins. You confess that we may and must make a *New Covenant* with God upon our Repentance: In that Covenant *God promiseth* us Grace, as *we consent* to be his servants and children. Now if Christ did *procure* (and as Gods General

neral Administrator) *Give* us that *promise* of pardon and salvation to the truly *Penitent*, doth not this *more* oblige us to *Repentance*, and not *less*? And the *merit* of Repentance (if you will so call it with the Ancients) is quite of another order, rank and nature than the merit of Christ. Its one thing for the Innocent son of God to merit Repentance, and pardon to all that will Repent; And another thing by Repenting (through his grace) to perform the Condition of the further Grace of pardon or salvation. Fourthly, And yet further to heal your unjust offence, we do not hold that Christ maketh God *more merciful* than he was, or that his Redemption is the *first cause* of our recovery and salvation, causing God to be *willing*, who was unwilling before: But that *Gods love* and *mercy* and his *own good will* is the *first cause*, which gave us Christ for a Redeemer as a *second cause*, an effect of his love, and the Head of all the *means* of our Recovery; and the true meriting cause of that Grace and salvation which God will give us. Nor so meriting as to *change God*, but so merit-